THE GROANES OF THE SPIRIT, OR THE TRIALL of the Truth of PRAYER.

1 Ioh. 3. 21, 22.

Beloved, if our hearts condemne us not, then have we confidence towards God; and whatsoever we aske we receive of him.

Cor in thuribulo Oratio pura.

OXFORD.

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Thomas
Headsha
Book
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TO THE
NOBLE AND
much honoured
Company of
HIERVSALEM'S
ARTILLERY,
all increaſe of *skill*,
Succeſſe and
Valour.

AS the Saints were not after the fleſh, ſo *the weapons of their warfare are not carnall, but mighty through God, to bring downe all the*

strong holds and mighty imaginations of divels and men, plotted cunningly against the Israelites of God; yea, all the forces of the flesh and the world must faint, and fly upon the use of these Armes. Of this compleate glorious Armature, Prayer is a speciall part; yea, it is the very evergetical manifestatiõ of the pow- of all the rest: It putteth on all the other parts, it keepeth the whole

whole armature close to a man, it sanctifieth all the rest to their several uses, it guardeth all the rest of the golden furniture from theeves and robbers, it daunteth the Divell and the Divels limbs, it carrieth the armed Souldier throughout all forces and furies, as a victorious Conquerour. And hence is that saying of the Ancients, *Supplications and Teares are the Armes of the Saints*. As

the power and excellency of this ſpirituall peece is unexpreſſible, by tongues of men or Angels; ſo am I the leaſt of all to be called, of ſo high & heavenly a faculty; but ſince it hath pleaſed him that hath mercy on mee to teach mee the uſe of it, (though in much weakneſſe,) and to guide mee as a weake penſill in his draught of the truth of it, to whom ſhould I then commend it both

both for the Touch & Tuition, but to the Military Forces of the new Hierusalem, who are experimētally acquainted with this peece of proofe? To you then my deare & thrice noble Fellow-Souldiers, the Trained Band of heaven, the Artillery men of the most High, I dedicate my selfe and this litle Treatise; accompting it my only happinesse if I be but a doore-keeper of the Compa-

ny; bear with the feeblenesse of my hands in the unsheathing of this Sword: man you it with a holy and undaunted courage, and it will maintain you. Times call you all to the breach, stand close one to another; hold fast what yee have, and let no man take your Crowne: Lay about you with this fiery shaking blade upon all within you & without you, that oppose Christ & his

his Kingdome: Walk worthy of ſo high a gift; make not this good commodity to be ill ſpoken of; part not with your Armes and you ſhall overcome. If theſe my poor pains may adde any thing to your skil, the greateſt recõpence I crave is to have a ſhare in your cũning.

Your fellow-Souldier

and Servant in love

GEORGE FOXLE.

TO THE READER

AS there was never more sleight in venting bad commodities under false glosses, nor never more falsehood in counterfeiting of coine, to make it goe currant, then in these our daies, so never more cheating tricks in the venting of shews and shapes of holy performances, under the colour of true and essentiall duties, in this selfe-cosening age of ours: Instance in this duty of prayer, under the shadowes and shew

ſhew whereof, the Divell masketh himſelf even as an Angell of light: All that are of any religion wil ſeem to pray, but a few pray indeed. It is an eaſie thing under the meanes (eſpecially of quick wits,) to drawe a faire picture or dumbe ſhew of prayer; but the Spirit only can make a living prayer. As nothing is liker true friendſhip then flattery, ſo nothing liker Piety then Hypocriſie: nothing liker Prayer then painted words; but words without quickning power of the Spirit are no prayer at all. All that are of any knowledge within the pale of the Church, will acknowledge the indigeſted prayer of the brutiſh

brutish ignorant, to be but babling, and also the prayers of such as worship a strange God, or the true God after a false manner, to bee but sin; but that a man may have fit wordes, a fluent phrase, patheticall expressions, yet no prayer, that seemeth a Paradox. but that so it may be I have shewed at large in this Treatise, wherein I have endeavoured to cleare by proper and distinct notes the true Being of Prayer from all Semblances of prayer. And where the comfort in prayer ariseth from the sense of the spirit in prayer, I have delivered (as I may) the meanes of attaining the sense of the Spirit, together with

with incouragements and motives to goe on in prayer though ſenſe be not preſent. And laſtly I give directions, how they that want the Spirit of ſupplication, ſhall labour for it. Though my inſufficiency in every particular may appeare to an Artiſt in the faculty, yet, to Gods glory bee it ſpoken, I have gone along by the light and feeling of ſome ſparkles of the Spirit, but with matter of much ſorrow, for my ſhallowneſſe in the duty. Take heed then, Chriſtian Reader, how thou prayeſt, for it is Sathans main impoſture to get thy heart to deceiue thee in this duty, which is the lock and key of all other duties; read and

and consider, impute the failings to me, and give God the Glory if anything pleaseth.

Yours to use in Christ,

G. Foxle.

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WHat Prayer is.

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5 How they that want the Spirit of Prayer ſhould labour for it.

THE GROANES OF THE SPIRIT.

1. *What Prayer is.*

AS there is no evill of sinne, nor plague of punishment, more feareful & dangerous then the Spirit of slumber; so there is no better preservation against it, and medicine for the cure of it, then the Spirit of Prayer. *The best of Gods people*

The excellency and necessity of Praier.

Isay 29.10

Rom. 12.8.

are taken with ſome dregs of this.

Cant. 5.2. *I ſleepe* (ſaith the ſpouſe) *but my heart waketh* : All had need therefore to be awaked, and there is no better meanes to awake us, then to hear God ſpeaking to us, and to ſet our ſelves a talking to God. Theſe be the two meanes indeed that abandon all that breake off familiarity with God, and keepe and increaſe acquaintance with God; let that counſell of our Saviour ever be with us, *watch and pray* . It is the beſt meanes for watchmen to keepe themſelves awake by talking, and ſo rouſe their Spirits by conference

ference. This Prayer is the beſt medicine, the ſafeſt refuge, the trueſt meſſenger, and the moſt mighty prevailer with God.

To ſtirre us up then to ſo excellent and neceſſary a duty, in ſo dangerous, ſecure, and backſliding time, I have made bold to hang out a litle light, that they that have erred from the way (as who doth not) may returne, they that are in the way may goe on with comfort, and they that never came into the way (who yet ſuppoſe themſelves to be in the way) may, if it be poſſible, be brought into the way.

For Method and memories ſake, the ſubject of this litle Treatiſe, containes in it, or divideth it ſelfe into theſe particulars.

In the firſt, there is a deſcription of Prayer.

In the ſecond, are diſcovered the marks of the Spirit of Prayer.

The third directeth us how to attaine to the ſence of the Spirit of Praier.

The fourth ſheweth how a man ſhould hold on the duty of Prayer without the ſence of the Spirit.

The fift and laſt directeth men that want the Spirit of Prayer how to labour

labour for it: Of these and of their proper particulars in order, and first, briefly of the first, because the manner of true Prayer doth discover fully the nature of Prayer.

Description of Prayer.

The School-men, and Fathers have diverse Descriptions; in which for me to be curious, standeth neither with the nature of the Treatise, nor with the scope or my intent: And for my owne part as one said in another case, *I had rather pray powerfully then define Prayer accurately:* The summe of all these; The summe of all Descriptions, may be comprised in this, namely, That *Prayer is a spirituall Ability in-*

fused into the heart, whereby the soule expresseth it selfe familiarly and immediately to God, in the name of Iesus Christ, with confidence in the promises. It is called by some the *pious affection of the speaker to God*; by others *the manifestation of the heart to God, and the assent of the soul to God.* This definitiō is made good by diverse places of the Scripture compared together: First, *the Spirit maketh intercession for us with Groans*: Secondly, *the heart is the seate &c.*

August. Hom.

Rom. 8. 26. 16.

Lord before thee is all my desire, and my sighing is not hid from thee: This must be done immediatly to God; for thou that heareſt

Psal. 38. 10. 65. 3.

heareſt Prayers (ſaith the *Pſalmiſt*) unto thee ſhal all fleſh come, and that in the Name of Chriſt. *If yee aske any thing in my name I will doe it*; Neither doth Chriſt his Mediatourſhip make ours not to be immediate; for he is God as well as man, and is appointed our Mediatour, as the place quoted teſtifieth, I will doe it. Laſtly with confidence in the promiſes, *and this is the confidence that we have in him, that if wee aske any thing according to his will he heareth us.* Ioh. 5. 14. Ioh. 5. 14

Firſt, that Prayer is not an naturall acquired ability.

Secondly, it cõſiſteth not

in words though they be ornat, or well ſet forth with ſeeming holyneſſe, but in the powring out of the heart, by ſighes and groanes inexpreſſible.

Thirdly, It is no Prayer at all that is not made in and by Chriſt.

Fourthly & Laſtly, without faith it is impoſſible to pray: Of theſe Concluſions more fully in the ſecond particular, to which now I proceed.

2 *How a man may know when hee prayeth in the Spirit.*

AS Prayer is the ſpecial gift of God; ſo all men have it not that can talk well, or that ſeeme to have it; *I will poure out my Spirit* (ſaith the Lord) *upon all fleſh*; that is, upon all his own; he promiſeth no ſuch thing to the wicked. *Pray alwaies*, ſaith the Apoſtle: Try we therefore, whether wee have this or not, for good words except they be the words of the Spirit, will not ſerve. Would you

Ioel. 2.28.

Epheſ. 6. 18.

then know whether you pray by the Spirit or no, try your Prayer by these particular evidences.

Evidences of praying in the Spirit.

1. Is Adoption.

The first evidence of the Spirit of Praier is our Adoption, or Sonship, wherein wee are interrested. Bastards and strangers, yea, meere servants cannot pray; they learne not, nay cannot learne the language of the house, as children can doe; they cal not upon God; they may get some broken language, or termes of Art wherewithall to serve their necessities, as for meat, presentment and esteeme among Gods people; yea, for some words they may come to be admired

mired, but in the true pronounciation of *Shiboleth* they are to ſeeke, and ſo they come ſhort of that language: But the ſonnes and daughters, be they never ſo weake, yea, but babes or Infants in Chriſt, yet they can ſpeake the language of their Father truly, though not througly, nor eloquently. All this the Apoſtle proveth in that Phraſe to the *Romans: Yee have received the Spirit of Adoption whereby yee cry Abba Father:* Where obſerve, firſt, who cryeth, namely Sonnes, and they only: Secondly what they cry, namely Father, which if they can ſpeake truly, if with

Rom. 8. 15.

with litle children, they can say litle more, yet they pray truly, speaking the language of the Spirit.

2 A *desire and endeavour of the presence of the Spirit.*

A second note that one prayeth by the Spirit, is an earnest desire and endeavour to take the Spirit along with them: They will not goe willingly without the evidence of the Spirit; witnesse the same Apostle; *the Spirit maketh request for us:* Where wee must understand that the Spirit is said to make *request for us* after an other manner, then the sonne is said to make request for us. *v.* 34. namely by the vertue and power of his merit: But the

the Spirit maketh requeſt by ſtirring us up, and putting us on to make requeſt. *The Spirit* (as one ſaith) *by that annointing power teacheth and frameth us to frame our petitions.* In this wee muſt be like *Moſes*, *If the Lords preſence goe not with us let us not goe from hence.* Exod. 33. 45.

The beſt of Hypocrites can be content to have an Angell goe before them, give the Angellicall ſtile, cõming from lips touched with a coale of ſtrange fire, moved by no internall principle, except it be from ſome common gift at the beſt, it is enough, and in this they pleaſe themſelves, and gain

gaine admiration from others; but *their praise is but of men and not of God*; but this will not serve the children of Prayer; they will not stirre without the Spirit of their Father, neither can they doe it: *Wee know not* (saith the Apostle) *what to pray as we ought*: we have neither thought to conceive, nor will to consent, nor art to perfect of our selves. As the Spirit of God did move or flutter upon the waters for the inclining of that vast body, by a powerfull and procreative heate, so the heate of Gods Spirit must either quicken us to the duty, or wee, and it are no better then

Rom. 8. 26.

then a dead Carcaſſe, or at the faireſt but like a ſpecious Picture. The people of God doe now and then neglect (I muſt confeſſe) this duty, the taking their guide with them; they weigh not ſo attentively, nor watch ſo ſeriouſly after this firſt mover, as they ſhould: As a man forgetteth to ſet his watch, or to take his guide with him. And this is a main cauſe why they ſeek and find not; yea, why they walke not in the ſtrength of the Spirit. Againe the people of God may be without the ſence and feeling of the Spirit, & yet the Spirit be there, they not being aware: how-

howſoever they are very ſenſible of their inſenſibility, and much humbled for their neglect.

3 A *ſenſibility of our owne inability.*

The third evidence that we pray by the Spirit is a ſenſibility of our owne inability: As the Spirit helpeth our infirmities, ſo it diſcovereth the infirmity of the underſtanding, the will, the memory, the affections; yea, the Spirit diſcovereth all indiſpoſition, ſloathfulneſſe. impatiency, inconſtancy, and too much making haſt, fleſh and blood cannot diſcover theſe: Indeed fleſh & blood will diſcover want of readineſſe, or of an outward frame of words, or for

for want of ſome ſuper. naturall heate to inliven theoutward action, which the hypocrite may take for the true heate of the Spirit; but the want of that cœleſtiall heate, or true quickning motion of the Spirit, it neither diſcovereth nor bewaileth: But the godly out of knowledge of theſe infirmities, are exceeding humbled, whereupon there is roome made for the Spirit to reſt in, for repairing of thoſe ruines; yea, the child of God by the knowledg of theſe his wants, commeth to ſpeed beſt, when in his owne conceipt he prayeth worſt, yea, when he can

ſay nothing with *Moſes*, and is to himſelfe as it were breathleſſe, and ſpeechleſſe, yet out of the ſenſibility of his prolixity he cryeth hardeſt of all, and God is nigheſt to him, when he conceiveth him to be fartheſt off: If then thou findeſt or feeleſt not in Prayer that comfort that thy heart deſireth, be not diſcouraged, but rather comfort thy ſelfe, upon the feeling of thy wants, and humiliation for them, becauſe it is a worke of the Spirit; goe on then, and rather then thou pray not at all, caſt thy ſelfe before the Lord, look up to heaven, if thou canſt but cry like a litle

litle child, ceaſe not till thou make the Echo of the Rock to reſound.

The fourth evidence of the guidance of the Spirit, is a ſenſible helping of us in ſome meaſure againſt the aforeſaid infirmities of Vnderſtanding, Will, Memory, and Affections. *The Spirit helpeth our infirmities*: It teacheth for what and how to pray: It ſtrengthneth memory with motives, out of the which the underſtanding frameth arguments, as judgments, mercies, precepts, promiſes, renuedneſſe, ranking every one in his due place, and cauſing the ſoule to pick ſome good out of of every one of

4 Helpe againſt infirmities.

Rom. 8. 26

Memory and Vnderſtanding.

of them. So the Spirit bringeth the wil in Praier contrary to its diſpoſition to be ſubject to the Will of God, and to make choice of that which God willeth as the very beſt: in this our Saviour Chriſt is a perfect patterne, in his heavy and dreadfull conflict, ſaying often and againe: *Not as I will but as thou wilt Father*. The Spirit doth not only correct and change the averſeneſſe, and deadneſſe of the affections, as feare, love, joy, and ſorrow, but it ſets them on with a high and heavenly temper upon their proper objects; As that the ſoule in Prayer, ſhould love nothing in com-

Mat. 26. 39.

compariſon of God, and his countenance; hate nothing ſo much(no not the Divell or Hell it ſelfe) as his owne ſinne, grieve, at nothing ſo much as the grieving of God; fear nothing as the God of his feare.

Laſtly the Spirit helpeth the ſtupidity and benummedneſſe of the conſcience, making it tender and pliable, and alſo impartiall in the applying home of the particulars to the preſent ſeate of the ſoule, which is the proper function of the conſcience: As for inſtance, it either excuſeth by application of mercy, the fruit whereof is preſent peace; or

Conſcience.

or accuſeth by application of Iudgment, the preſent fruit whereof is trouble and terror: yet it bringeth forth and begetteth the quiet fruit of righteouſneſſe; for upon the judging of our ſelves by the afflicting of our ſelves, God ceaſeth to judge us. Try then what helpe thou findeſt of the Spirit, in ſtrengthning thy weakneſſe in the ſeeking of his face; for aſſuredly wee all find the leſſe helpe for want of this triall.

Objection. But ſome will ſay, wee find no helpe at all; Our underſtanding is darker, our memories weaker, our wills more perverſe, our affections deader, our con-

consciences heavier then ever they were.

I answer, first there may be a neglect of the triall of the performance by the severall notes, and also such a careleſſeneſſe, to walke by the rule of Prayer, that the duty is fallen into a custome; so that, because we look not to take the Spirit along with us, and cast not our selves, and the duty upon the helpe of it, we come to want the helpe thereof when we would, because we looked not for it when we should. *Answer 1.*

Againe, it may be answered for some, that sence is no true Iudge: For as some may conceive of help

help from the Spirit, that never had any, and conceipt of found and well ordered parts in Prayer, that have nothing but rottenneſſe in their inward parts (for all their painted oratory & glozing words) ſo ſome may be unſenſible of the aforeſaid helpe for ſome miſtakings, or ſome diſorder in the courſe, yea, by Gods hiding his preſence, of ſence, and yet be helped mightily by God: which may be inſtanced and proved by theſe two particulars.

Firſt, the ſence of thoſe infirmities in Prayer, is the worke and evidence of a praying Spirit;

Secondly, the going on with

with sighes and groanes, under the burden of these infirmities is word for word, to take us up (as it were by the hand) and to goe with us against our infirmities. If the spirit in these two be with us, it is not want of sense that can nullifie his presence. *Elisha's* servant, while his eies were shut could not *see the armies of the Lord*, but his eyes being open he saw clearely that *there were more with him then against him*: So let the soule of such goe on, and wait upon the Lord, without censuring the Lords work for want of feeling; and let them for their better stay, view and try

all the points of the evidence, for if one hold, all the reſt will in ſome meaſure make for them.

2 *Ob.* Yea but others will ſay they are ſo farre from help againſt their infirmities, that the infirmities of earthly and idle thoughts doe ſtrive into the very duty, whereby the worke of the Spirit (for the time) is quenched, the ſoul beaten off, and the heart ſtoln away.

Anſwer For anſwer, I muſt confeſſe it is a ſhrewd incounter, and a dangerous infirmity ariſing out of the looſeneſſe of the heart, the atheiſme of the mind, the deadneſſe of the conſcience, the corruption of the

the memory and earthly condition of the affections; whereby wee let slip & forget with whom we have to deale, and what we have to doe: Here is want of devotion & want of attention. *It is mad folly* (saith one) *to thy selfe, & great iniury to another, when thou wilt neither attend him nor look to thy selfe*; yet for all this it is no other temptation but such as may and doth overtake the children of God: but with this difference from that vagrancy in the hearts of the unregenerate men be they never so smooth: First the same spirit whose worke for a time recoileth, at

Bern. de medit. c. 8.

How the godly are troubled with idle thoughts in prayer.

length like a great & sole conquering commander, routs all those rebellious thoughts, yea and taking them on a sudden, reserveth them in chaines for execution; then he brings up, or rather beateth up these disordered forces or faculties of the soul with sorrow & shame enough to their neglected service; which service being done then hee sheweth them what base slaves had caused them to recoile from so glorious and gainfull a service of so great a God; what a commander they had forsaken; and what dangerous and shamefull hazard they had brought themselves into; at the con-

consideration whereof, their hearts smite them, they abhorre their owne soules, they weep bitterly till they leave a *Bochino* or place of weeping behinde them to set their feet upō their necks, and doe execution upon those slavish *Canaanites*, to whom they had shamefully inslaved thēselves; which I doubt not but many have a care to doe; yet when they have done all they can, some will escape in a corner, starting out now and then to doe them a mischiefe at unawares: As they pray therefore, so let them watch.

How it is with the unregenerate.

But with the unregenerate man it is nothing so:

for hee can draw nigh to God with his lips, but keep his heart far enough off, and yet his heart never smiteth him: hee is content to have a Dove in his hand, and a Hog in his heart; thought is free with him; and that is the mark of a slave: It is one thing to let Traitors and plaguie Rogues in at doores by negligence, & so to bee troubled with getting them out, and another thing to keep open house for them. The fayrest sun-shine may bee over-clouded, but darknes it selfe can never be light: As for the interposition of Sathans suggestions, let that be set on Sathans score. Last

Last of all, some will say, they are so far from the aid and assistance of the spirit in prayer, that they neither can pray, nor dare pray, nor have they any minde to pray; can those bee the children of God? *Ob.*

I answer, though they bee in an exceeding great strait, yet they may bee Gods children for al that; for though they cannot, neither dare pray, yet they desire to pray: & though they have no desire, yet they wish they might desire. But we must learn to distinguish between parties in a due temper both of body and soule, and themselves distempered *Answer*

in one or both: ſometimes, through the diſtemper of black fumes of melancholy, the imagination is corrupt, ſometimes the conſcience is wounded with the ſenſe of ſin, the want of grace, or with the trouble of ſome blaſphemous or wicked thoughts ſometimes the Lord is pulling a ſinner as a brand out of the fire, leaveth ſparkles of his terrible wrath in him, for his greater humiliatiõ ſometimes the Lord may ſeal the heart and cloſe up the mouth for the trial of the party himſelfe, the example of others, and the manifeſtation of his owne power, in keeping of thē

in

in that case, and his mercy in the inlarging of their hearts according to the time of restraint. In all these cases the soule may be clear of the things, the exercise of prayer barred, and yet the spirit of prayer remain; which may be evidenced by the fruits of the spirit which are a tenderesse of conscience a hatred of him, love to the Saints, and obedience to God. So much for the fourth note wherein I have been the larger by reason of the power of the spirit herein.

5. Fervency of spirit

The fift evidence of Prayer made by the spirit, is that spirituall vigor or fervency of it, which as a

consuming fire from heaven, causeth the odours of the prayers of the Saints to ascend like incense: To this effect is that of the
Rom. 8. 26. Apostle, *The spirit maketh request for vs with grones that cannot bee expressed:* By these *unpressible grones*, is meant the vehemency or fervency of Prayer, being the work of the spirit, which worketh after an unspeakable maner in the hearts of all that
Gen. 32. 28. pray; this is that *wrestling* that prevaileth with
Exod. 32. 10. God; this is that which
Isay 64. 7. stirreth up a man to *lay*
Can. 3. 4. *hold on God*; this is that which *layeth violent hold on him whom the soule loveth*; This was the practice

ctice of our Saviour Christ, *who in the daies of his flesh offered up prayers and supplications with strong cryes and teares:* Against this his own practice Christ cannot stand out; witnesse that parable of the importunate prevailing widow; and shall not God revenge his elect that cry day & night? The want of this wrongeth Gods cause, maketh the enimie prevaile, and our prayers to be forceles and fruitlesse, yea our courses uncomfortable; whereas on the fervency of prayer all the contrary effects attend. This fervency was *Luthers* excellency, and in this hee and many

Heb. 6. 4.

Luke 18. 4. 7.

many others found moſt good: This ſmiteth and overturneth both the inward & outward *Amalakite*. If thou wilt ſacrifice, take fire with thee; the want whereof may juſtly invert the ſaying of *Abraham* to thy diſadvantage, *here is the ſacrifice but where is the fire*. The golden Cenſer receiveth no Odours without fire, more or leſſe to conſume them, and according to the height or lowneſſe of the fire, the motion of prayer is the ſwifter or ſlower. The lazie, cold, & frozen prayer prevaileth nothing with God, but by weeping and making earneſt ſupplication, we may finde

finde God in *Bethel*, and speak to God, and prevail with God, as *Iacob* did. Hos. 12. 4.

Let us then (as *Paul* saith) *labour fervently in prayer*, that the power thereof may bee an evidence of the spirit in us; but herein wee must take heed of the deceitfulnesse of strange fire in the heart; for as a burning feaver, or the fit of an intermitting Ague, or a hecktick disposition, may manifest more heat outwardly to the touch, yea inflame the inward parts with more ardency, or scorching & consuming heat, begetting an unquenchable thirst by drinking up the radical moisture of the Spirits, then Col. 4. 12.

then is to bee felt in a due temperature; So a feverish heat, or counterfeit zeale, may exalt an hypocrite high in the outward action, yea he may have a deceiving taſt of the power of God, & ſeeming thirſt of the glory of God, and a prepoſterous deſire of honour and immortality, yea all this may be like to the former heat and thirſt in nature, an unnaturall & adventitious heat, not truly inlivening & maintaining the life of prayer, but conſuming and devouring the ſuppoſed ſpirit of prayer. Of theſe two if you deſire to know the eſſentiall difference, I take it to conſiſt in theſe particulars. Firſt

The difference of true fervency & counterfeit in prayer.
1 Difference.

First, this fervency is a sanctifying & saving fruit of the spirit, wrought immediatly in the heart and affections, whereby the understanding faculties are much sublimated and refined, whereon followeth a more pure conception, with a swifter & directer motion of prayer; because both heart and understanding are quickned and agitated by true celestiall heat. Neither must you conceive that the fervency of affection must carry the understanding without information from it: this were zeal without knowledge; wch the spirit peremptorily condemneth: but this sacred

cred fire of fervency cleareth the clouds of the understanding: so that the formes of divine motions are more quickly and purely framed in the *passive faculty* thereof, and are more soundly and judicially wrought on by the *active faculty*, so the fire becompact: so that you see this fire is of a heavenly operation and from heaven; well may it bee compared with that divine fire which *came out from before Iehovah and consumed the burnt offering upon the Altar*: But the strange fire in the seeming zealous hypocrite is nothing like; for first it is but a supernaturall cō-

mon

mon gift of the ſpirit at the moſt; againe, it is rather an inflāmation of the brain, ariſing from the rapture of ſome vainglorious conceipt, deceiving the heart, and running all along like a devouring wild-fire, rather (I ſay) then any true fire, warming and quickning the life of ſupplication.

2 Difference.

Secondly, this true celeſtiall fire hath no fuell but the ſpirit, but the ſtrange fire hath either private injury or publike applauſe for the fuell.

3 Difference.

Thirdly, this true fire hath for the end or object, Gods glory and the ſalvation of thoſe that are heated with it, cōſuming every

every thing that ſtands in the way of either of theſe. The ſpouſe ſpeaking of the nature of this zeale, telleth us, that *the coales thereof are coales of fire*, which hath a moſt vehement flame: Of this *David* ſaith, *the zeale of thy houſe hath eaten me up*, and in another place, *my zeale hath conſumed me*, or ſuppreſſeth me, becauſe mine enimies have forgotten thy words: But counterfeit zeale in prayer hath for its end or object, the raviſhing of mens conceipts, the glory of applauſe, the gaining of ſome worldly commodity; ſo far as the ſun-ſhine of Gods glory is adored by

Cant. 8. 6.

Pſal. 96. 10
119. 13.

by the times and ſtate, ſo much will hypocriſie ſeem to advance it: like cloudes, they will follow the Sun, and ſeem to carry Gods glory right on before them, but when the current croſſeth it they goe no further with it, but like a running hound, they caſt up, and with an open mouth they run another way.

4 Differ. Fourthly, this true fire though it ſet all on fire within and without, and turneth all that it toucheth into the nature of fire, carrying all upward with it according to the proportiõ of fire; yet it humbleth the ſoul exceedingly, and maketh it vile in its

its owneyes: for by this true fervency, the ſtubble and rubbiſh of mens corruptions, and interpoſition being removed and conſumed, Gods excellẽcy & mans meanes, Gods mercy and mans miſery the more appeareth, which be the meanes and motives of mans humiliatiõ. But with the ſtrange fire-workmen it is not ſo; for as Cooks by unnaturall heat of the fire extinguiſhing the naturall heat, and exhauſting the radicall moiſture, and by exceſſe of drinking become hydropicks; ſo theſe are puffed up with a ſwelling conceipt of themſelves, by the unnaturall or adventitious

ventitious heat of this ſtrange fire; crying in effect with *Iehu*, *come with me and ſee my Zeale for the Lord*; yea if theſe counterfeits of true zeal be not admired, they are all off the hinges, they count their charges and paines to be loſt: Their zeale is like to the vertues of the Heathens, from which, *if you ſeparate* (as one ſaith) *the ſplendor of glory, vertue it ſelfe will goe bitter to them*: So take from the zeal of ſmeeming zealous Hypocrites, the ſwelling cloud of puffing up applauſe, their fervency falleth preſently into an atrophie or pining away under abūdance of means; ſo

2. King. 10 16.

Saluſt. ad Cæſar.

so that their pride not maintained with applause either like a handfull of gun-powder carrieth fire and fuell and all that lieth in the way out of the chimney top, or like a dropsie by peecemeale it consumeth the naturall heat, and drinketh up the radicall moisture: But the heat of the truly zealous is like the harth of the Altar, hallowed by humility, for the receit of Gods fire, and for the keeping and increasing of the heat thereof.

5 Difference.

Fiftly and lastly, the true fire of fervency is never extinguished, it is for divers causes more intense or remisse, higher or lower

lower in the beſt of Gods children; yea the ſparkles may lye very low overlaid with aſhes; notwithſtanding it is true fire, though it be never ſo litle or never ſo weake in nature; alwaies like the *fire upon the Altar which burneth continually*, and ſhall not bee put out; to the which the ſpirit affordeth the fuell, ſtirring & blowing it up for the conſuming of the ſacrifice: But the ſtrange fire is but a flaſh, quickly out and unorderly kindled, like a fit of an Ephemera, or diary feaver, and is as quickly extinguiſhed either by the oyle of proſperity, or by the water of adverſity, yea

Numb. 6. 12. 13.

yea like a rotten, ſulphurous, fiery ſquib, it cracks and flaſhes, ſtinks and dieth. Let every ſoule examine its own fervency in prayer by the particulars, by which examination if they can finde in the leaſt meaſure, theſe notes of fervency, they may aſſure themſelves to their exceeding great comfort that they can pray in the holy Ghoſt.

Ob. But ſome diſtreſſed ſoule will ſay, they can finde no life of fervency in their prayers, they are takē in the duty with ſyncopes, or many fainting and ſounding fits of the heart, many a cold ſweat goeth over them, they are taken

taken with many Lethargies of the understanding, mad melancholy aberrations in the imagination, much forgetfulnesse in the memory, yea, with a cold astonishing stupefaction of the whole man; what fire of the Spirit can be here? Surely (say they) none at all.

Conclude not so, for true fire may be raked up in the ashes of neglect or distemper, though it doe not appeare. *Ans.* 1.

Againe, the sence and sorrow of and for the overswaying suppressmets must needs arise from the light and heat of true fire, be it never so weake or little; for the common gifts

and most glorious excellency in counterfeit Prayer, cannot truly and ingeniously discover an essentiall defect in Prayer.

Againe, the sparkles of life that the most distressed and daunted of Gods people finde in Prayer, now and then make the strongest kind of demonstration, that the Fire of Gods Spirit inlivens their Prayer: For where there is action, there is life, and where is life there is heat; for life consisteth in heat: As the Spirit of faith in the Disciples was very weake when *they counted the relation of the Resurrection but as an idle tale*; so that they would not be-

Luk. 24. 11.32.34.

lieve

lieve it, yet the Spirit of faith was not extinguished, witnesse the *burning of their hearts within them while he talked with them in the way to Emaus*, which arose from the quickning of the Spirit, which lay as it were quenched in them; even so the fervency of the Spirit of Prayer, may seeme to be quenched, & yet the flames bursting out now and then, in sighs and Groanes that cannot be expressed, argueth heavenly fire to inspire thy Prayer, howsoever thou wilt not be perswaded of it.

Lastly, observe thy earnest desire of fervency & striving endeavour to goe

on, though thou feelest but litle or no comfort, these be true flames of the Spirit, which were never kindled in the least measure in the breast of any Hypocrite: will an Hypocrite with all his painted flames hold out? No, they will murmure if God heare them not, but the godly *will trust in him though hee slay them*. Let every one then stirre up the gift that is in him, whatsoever it be, and the *Lord will be with us*, *ere we be aware*.

Isay 58. 2. 3.

Iob. 13. 15

6 the traine of all graces accompaning.

The sixt evidence of the Spirit of Prayer, is that godly traine of all-saving graces garding it, strengthning it, and attending

ling upon it, *Hee that can doe an errand to God is destitute of no gift*, as *Paul* saith of the *Corinthians*: that *Embassie* is guarded with all the graces of God in some measure, as first it ariseth from that impregnable pallace of faith, which ascendeth like a Cloud with Prayer in it, never ceasing, but still increasing the motion, till it come to heaven. In, and from this Pallace, Prayer is armed with an irresistible violence, and commeth forth like a valiant Champion, beating all down-right before it, that standeth between God & it; Innumerable instances of this in Gods servants

1 Cor. 1. 7.

put that immediate principle of the Spirit out of all Question: *Whatsoever yee shall aske in Prayer, believing, yee shall receive.* Mat. 21. 22.

David and all the Saints make ever this foundation of their Prayer, *Vnto thee will I pray* Iehovah, *thou shalt heare my voice.* Psal. 5. 3. 4.

Secondly, as Prayer is grounded from faith, so it is under-propped by Hope. *I will looke unto the Lord* (saith *Micha*) *and I will waite for the God of my Salvation; My God will heare me*; This place expresseth also the Christian patience wherewith the Prayer of the Saints is seasoned, and also that perseverance, whereby the

hope and patience;

the Charriot of faith is drawne: These set the soule upon the *watch-Tower* (as *Habacuk* speaketh) *and maketh her waite, and hearken what the Lord will answer.* David's Prayer in his distresse was thus qualified, *I will looke out saith the Prophet.*

Habuc. 2. 1

Psal. 5. 3.

Furthery Prayer made in the Spirit is attended, with Preparation, Opportunity, and Diligence. Preparation maketh ready the Charriot of faith, awaketh Prayer, & attiteth it with a holy disposition of heavenly position. Opportunity as a guide taketh it the nighest way, and Diligence as the driver of the Charriot, dri-

Preparation, Opportunity, and Diligence.

veth more nimbly then *Iehu* the sonne of *Nimshi*. All these attend *Davids* Prayer, *I will direct my Prayer unto thee*, or I will orderly addresse unto thee; there is his Preparation: *In or at the morning* (that is early) there is his opportunity: *I will looke out* or else espy, there is his diligence; or I will pray, that is, still doe pray and cease not. Pray then, more then thy Prayer is tried by these clouds of witnesses, whether it be of the spirit or no; for the Prayer of the Hypocrite hath none of these witnesses, or attendants: as it is said of faithlesse hearers, that *the Word heard*,

Hypocrites faile of these graces.

Heb. 4. 2.

heard, did not profit them, because it was not mixed with faith: They may make a faire shew in seeming to lay hold on God, deceiving others & their own hearts; *they will leane upon the Lord* (saith the Prophet) *and say, is not the Lord among us, &c.* But they build upon the sand and hence are their ruines; neither is their hope any better then Hypocrites hope, which shall perish: as for their patience wherwith their Prayer should be seasoned. If God attend not their pleasure in answering of their desires, it is quickly turned into murmuring: In this they are like that grace-

Mich. 3. 11

Iob. 3. 13.

lesse servant of that godlesse King; *because this evill is of the Lord, why should I waite for the Lord any longer?* As for the attendants of Prayer, namely Preparation, Opportunity, and Diligence, the Hypocrite is not acquainted with them; the counterfeit shews or shadowes of these he may have, but the things themselves in the true nature of them, he neither hath nor desireth to have: The Hypocrite rusheth into Gods presence without premeditation of Gods most glorious presence, and without consideration of his own vilenesse, and unworthinesse to speake to

2 King. 6. 33.

so

so glorious and great a God. His best Preparation is but a vizard of Preparation, or outward shew of seeming holinesse, in the position of the body: Their best opportunity is base and by respect, and their diligence carrieth the duty no further then customary performance, or so farre as it is in request with the times. So never an Hypocrite (you see) can be an Embassadour to God, for he wanteth both the Commission of the Spirit, and that traine of attendants that doe accompany the Commission: It is no wonder then that *their Prayer be converted into sinne*; for they

they are Traytors to God in taking upon them his Embassie without his Cō-mission.

Tryall of these graces is necessary.

Let them pray then that can pray; yea, it standeth us all upon, to looke to it, whether we pray or prate or bable: For *Lord, Lord*, a multitude of faire words, and faire shewes will not serve. An Embassadour with a gilded coach of temporary faith, will not serve the turne; yea, though it were full of miracles attended with a many imbrodered Lackeyes of smooth words & courtly complements, and eare-pleasing musick, shall never have admittance to God, nor audi-

ence

ence of God: look to it then that thou be an Embassadour indeed, & that thou hast thy Commission sealed, and art sent by the Spirit, and that thy traine be such as may be heartily welcome to God and make thee welcome. In the first place make triall of thy faith, and that by the inward acts of purifying the heart, uniting it to God by victory over temptations, casting thy selfe upon the Lord, by contentment of thine estate: also by the extensive workes of love, first to God for himselfe, & then to thy neighbour in him and for him. The heart so purified by faith is a fit

Tryall of thy faith.

fit lymbeck for Prayer. Out of this the Prophet *David* was bold to presse his Prayer upon God; Psal. 17. 2. *Hearken to my Prayer that goeth not out of feigned lips*, or without lips of deceipt; by which is meant the syncerity of the heart, agreeing with the words of the mouth. Nothing so much adorneth the heart as faith, nothing commendeth faith more then Prayer, and *nothing graceth Prayer more then syncerity*: This (with the proud Pharisee) all Hypocrites want, *drawing nigh God with their mouth, and honouring him with their lips, but their hearts be far from him*: Thus the Psal- Esay. 29. 13. Mat. 15. 8.

mist,

miſt, *they flatter* or flatteringly allured him with their mouth, *& with their tongue lied to him, for their heart was not right with him*, or not firmly prepared with him: And this eſpecially maketh the Prayer of the Hypocrites of an evill ſavour in Gods Noſtrills, for as he is *the hearer of the heart* (as one ſaith) *and not of the voice*, ſo he loveth the ſyncerity of the heart, and hateth the hollowneſſe and rottenneſſe thereof in Prayer above all things, becauſe they goe about to deceive him, denying him in effect to be the diſcerner of the heart; otherwiſe they would never deal ſo with him. Try Pſal. 36. 37.

Triall of hope and patience.

Try also thy hope in Prayer, namely by clearing of thy Author, and casting it within the vaile. The nature of hope is to keepe thee from shame, by the repulse of thy desires, because *the love of God is shed abroad in our hearts by the holy Ghost*, in such abundant measure and unspeakable manner, that he cannot deny us the things hoped for. Try also thy Prayer by patience, waiting on the Lord, and going on in Prayer in the time of distresse. This an Hypocrite, as I have shewed, cannot, nor will not doe. In the time of affliction they wil set very freshly upon the duty, so farre

as

as great words will carry it, but if they be brought to any ſtrait, or put to any hard ſhift, like white-livered ſouldiers they die down-right in their owne ayre or element, or elſe fling away their arms, and run from their Colours. It is much to be feared that our nations woefull experience ſhall teach the truth of this in one as wel as the other! But God giveth his owne another heart, namely to overtop the height of their affections, with the height of their Prayers, and never give over till by patience and importunity they poſſeſſe the gates of their enemies and become more

then Conquerors: The Scripture to this purpose affordeth abundance of remarkable instances, for a touch whereof take these two; *Steven* the first Martyr being cast out of the City and stoned for his worthy Sermon, as the stones were flying about his eares, in the midst of all the mischiefe that they could doe him, by the power of the holy Ghost, *called upon God, and that with cryes kneeling upon his knees*. This lesson no doubt hee learn of his Master Christ, the best and only pattern that any man can follow: He, though a Sonne, learned obedience by afflictions,

Act. 7. 55. 59. 60.

in

in the dayes of his flesh, offered up Prayers and Supplications with strong crying and tears unto him that was able to save him from death, & was heard in that he feared: where observe what force, feare, and afflictions added to our Saviours Prayers, which as swelling seas make well growne fish, and thundring, and lightning cleereth the ayre, and the nipping frost maketh the fire the hotter; So the afflictions of the Saints addeth force to their Praiers, they cry more mightily to God then ever they did, yea, where they could not speake before, now they cry and that day and

Luk. 18. 7. *and night* (saith the Spirit) though he beare long with them: where obserue the patience of the Saints, they beare long in Gods bearing with their enemies: Then obserue their instant continuance, they cry day and night; to the same effect the Lord speaketh by his Prophet, Zacch. 13. 9. *I will bring the third part through the fire, and will refine them as gold is tryed, they shall call upon my name, and I will heare them:* Affliction maketh the wicked impatient, & driveth them from God; because they are a burnished blade of terror in the hand of the Almighty: as the pearle in oysters by thunder

der vanisheth, so doth the Prayer of the Hypocrite by affliction; but the triall of the godly bringeth forth patience, & driveth them nigher to God, because their afflictions are but trialls indeed, and at the worst they are but as a rod in the hand of a loving Father. In a word, as the Saints extremities are Gods opportunities; so the same extremities are whetstones to the Saints importunities.

Lastly, as for preparation; labour to set thy heart in frame, consider what thou art about, and with whom thou hast to deale. As God bid *Moses, put off thy shoes from thy* Exod. 3. 5.

thy feet, for the place where thou ſtādeſt is holy ground, whereby is meant the putting off of earthly and carnal affections, preparing the mind to ſpiritual and heavenly duties. Endeavour to come before the Lord with a ſimple and naked heart, and with affections duly prepared for ſo great a preſence. As for Opportunity, endeavour alwaies to be fit upon every occaſion, and feare to chooſe the beſt occaſion, not omitting it at any hand: for Diligence know this, that uſe maketh an Artiſt or Tradeſman. To conclude this particular: *If thou dwellest upon the Lord in truth*, that

that is in faith, syncerity, earnestnesse and constancy, *the Lord will be nigh unto thee*; which is both the cause and evidence that thou prayest by the Spirit.

The seventh evidence of Prayer made by the Spirit, is the guidance of the Spirit in all other actions. For as he that is born of the Spirit, is Spirit, so he is spirituall in all his parts, faculties and actions; because the Spirit is of an all renuing nature, though many remainders of the flesh, and much reluctation be intermixed therewith throughout all the parts, faculties and actions. To this effect is that

7 The guidance of the Spirit in all our actions.

that of the Apostle, *As many as are led by the Spirit, they be the sonnes of God*; where observe, hee saith not, they that have received the Spirit, or live by the Spirit, or pray by the Spirit, or doe any other action, as he saith other where, but that they are led by the Spirit, intimating thereby the inclining disposition and ever-ruling power of the Spirit, whereby the whole spirituall man is guided in all his waies, as a ship by a pilot, or a horse by his rider, the place alludeth to a blind man, or a man wanting strength, who is wholly guided or carried by another; so

Gods

Gods supplicants as they pray by the spirit, so they wholly resign themselves over in all their waies to the guidance of the spirit: The guidance of the spirit in all a petitioners waies, doth manifest it selfe in these two particulars;

Wherein the guidance of the Spirit manifesteth it selfe.

First, in the subducing of the whole body of sin; for though the remnans of sin remain in the best of Gods Saints, yet no sin beareth dominion in thē; for then should they not be led by the spirit: *who are led by the spirit* (saith one) *but they whose counsells* and actions have nothing to doe with sin & Sathan; according to that

In the subduing the whole body of sinne.

1. Ioh. 3. 9. of the Apostle, *He that is borne of God sinneth not*, or commiteth not sin, *viz.* he serveth not sin, hee delighteth not in sin, he maketh not a trade of it, nor lyeth not in it, giveth not way to it, but resisteth it and hateth it; it is an intolerable burthen to him, he cannot beare it. But on the contrary, *he that committeth sin is of the Divel*, that is, he that loveth sin, loveth and obeyeth it in the lusts thereof. Now where this sin-subduing power of the spirit beareth sway, there the prayers bee the prayers of the spirit: For as divers gifts come from one spirit, so where there is one true

V. 8.

gift

gift of the ſpirit, there bee all the gifts of the ſpirit; but on the cõtrary, where one ſinne beareth ſway, there is not the guidance of the ſpirit, and where the ſpirit is not the guide, there the prayer is not the prayer of the ſpirit, according to that undeniable poſition, *God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth.* viz. he heareth not, nor granteth the deſires of ſuch as live in any ſin; but ſuch as worſhip him according to his will, and live accordingly, have their deſires granted; But a party, family, or nation, that liveth in any ſin, God

Ioh. 9. 21.

will not hear them. *If I regard iniquity in my heart* (saith *David*) *or look upon it with a love to it, God will not heare me.* Instances of this are innumerable in the Scripture; The Lord telleth the Israelites for

Psal. 66. 18.

1 Sam. 8. 8. choosing *Saul* for their King, that *they should cry out in that day, and hee would not heare them*: So all that set at naught the counsell of God, when feare, desolation, and destruction commeth upon them, *They shall call upon the Lord but hee will not answer; they shall seek him early but shall not find him: Will men steale and rob, commit murther and uncleanesse, and conspire against*

Prov. 25. 26. 27.

Ier. 11. 11.

gainst God by impiety and iniquity (as God saith by Ieremie) yea will they hide it under their tongue, and will they cry unto the Lord when unavoidable evill commeth upon them? yea they shall cry (saith the Lord) but I will not hearken unto them: For the farther confirmation of this point, look these places. Ezech. 8. to the 19. Micha 3. to v. 4. Zach. 7. 13. Did God ever heare the Israelites, for all their teares, supplications and cryes under the oppression of the Philistines, until such time as they put away their strange Gods, yea their beloved Idols, Baal and Ashteroth? No sure,

Iudg. 10. 6. to 18. 1 Sam. 7. 2. to 12. Isay 1. 15. to 19.

witneſſe the word; neither will he to others till they doe the like: yea God doth not onely deny to heare his people, though they make many prayers, but to enter ſo much as a parly with them, till they put away the evill of their doings from before him. Yea let the formaliſt hypocrite, or hollow-hearted petitioner, free from outward touch, yet hiding iniquity under his tongue, let him (I ſay) carry the matter as cleanly as he can, yet God will not heare him, witneſſe that in *Iob*; What is the hope of the Hypocrite, *will God heare his cry when trouble commeth upon him?* No

ſure

ſure; the interrogation is a vehement negation; a good reaſon is given of it: As hee delighted not in God, make what ſhew he can, ſo God delighteth not in his prayers, for they are not the prayers of the ſpirit, neither hath he cleanſed his heart for the ſpirit to reſide in. That thou maiſt bee ſure that thy prayer is from the ſpirit, bee ſure to walk in the Spirit: ſubmit thy ſelfe to the guidance of the ſpirit; *waſh thy heart and make it clean, waſh thy hands in innocency, and then compaſſe the Altar of the Lord with ſucceſſe*; or, as the Apoſtle, *pray every where, diſtinguiſhing holy hands with-*

Eſay. 1. 16. Pſ. 26. 6.

1 Tim. 2. 8.

out wrath or doubting: On this place one ſpeaketh well; the *hands* are *holy*, when the heart is cleane: further, in the Text obſerve three remarkable conditions of prayer, holineſſe in a mans ſelf; love towards his brother; and faith towards God: prayers thus qualified ſhall ſurely be heard, for *Amen* hath ingaged his promiſe for it: *Iehovah is neer to all that call upō him in truth*: the Lord is far from the wicked; but hee heareth the prayers of the righteous.

Ob. 1, But ſome of Gods people will here object, that they feel a great deale of rebellion of ſin in them, as

as carnality, hate, infidelity, proneſſe to evill, averſneſſe to good; pride, hypocriſie, ſelfe-love, and the like; a world of diſorder in the affections, a flat repugnancy in the will, an apparant impoſſibility of ſelfe-deniall: In a word, the whole inner and the outward man, is nothing but a confuſed maſſe of ſin: Can the ſpirit govern & guide ſuch a one where there is nothing but rebellion againſt the Spirit? And if the Spirit beare not the ſway in all & over all, though I am ſomewhat affected in prayer, yet I pray not by the ſpirit at all, becauſe I want the guidance of the ſpirit.

Anſwer To this I anſwer; As the aforeſaid graces accompanying the ſpirit of prayer, may be in a childe of God in a very weake meaſure, without ſenſe & feeling, yet true in their own nature; ſo the luſting of the fleſh againſt the ſpirit, may and doth mightily domineer in them; ſo that they are carnall and
Rom. 7. 14 ſold under ſin, yea *they have a law in their members rebelling againſt the law of the Spirit, whereby they are led captive to the law of ſinne*; which thing was the matter of the bleſſed Apoſtle's complaint, making him to cry out, *Wretched man that I am, who ſhall deliver mee from*

this

this body of death! And yet the ſpirit luſting againſt the fleſh will hold his own, not onely overcoming, but giving good evidence from the very ſtrife, that he reignes and rules there, maugre the heart of the fleſh: by which they come at the length to thanke God through our Lord Ieſus Christ, *that with the mind they ſerve the Law of God, though with the fleſh the Law of ſin.* Rom. 7. 25

But *Paul*, yee will ſay, ſpake this of himſelfe, as of his unregenerate eſtate. 2. Ob.

For anſwer; The Papiſts would have it ſo, and ſome of the Fathers take Anſwer

it

it so, amongst whom *Austin* was one of that mind, but upon better consideration reversed his judgment, and that upon good grounds; for the Apostle speaketh of himselfe of his present estate, which none can deny to be regenerate. Againe, *to will was present with him*; hee delighted in the Law of God and thanked him for his deliverance: all which are evidences of a regenerate estate. But this is strange, say you, that hee should be carnall, & sould under sin, since the Saints *are bought with a price*; & war not after the flesh. For answer, he was not carnall in the service of the flesh,

as

as the unregenerate are, but hee was carnall in respect of his proneſſe, to give way to the fleſh; So he was ſold under ſin, and not as *Ahab*, who willingly inſlaved himſelfe to ſin, but as *Ioſeph* a captive or ſlave againſt his will.

1 Cor. 6. 20. 2 Cor. 10. 3.

Ob. 2. O but you will ſay, if it were ſo, then theſe were *Pauls* ſtrong ſtragling motions of cōcupiſcence, not breaking out in effect, but I am not onely troubled with the firſt and ſecond motions of ſin, but I am foyled with the very actions of ſin.

Anſ. I anſwer, was not that *Pauls* caſe: *That which I doe I allow not; for what I would, that I doe not; but what*

Rom. 7. 15

what I hate that doe I: where hee ſheweth himſelfe often to be ſo foiled by his carnall deſires, that he did that which in the inner man he did not deſire, but rather hate; And ſo it is with the beſt of Gods people, who both in words & actions croſſe their inward deſires,

Queſt. Yea, but where lyeth the difference of failings and falls of the regenerate and unregenerate heart.

Anſwer I anſwer; in the chiefe deſire of the heart, which in the unregenerate longeth and lamenteth after good, though it have many ſhrewd rubs in the way through the remainders of ſin; but in the unrege-

nerate

nerate it is carried with full ſway toward ſinne without any reſiſtance, though it may ſtumble now and then upon the ſting of conſcience: neither would I haue any, by preſuming to abuſe this cauſe of *Paul*, to ſinne, for none can benefit by this, but ſuch as have *Pauls* feelings, deſires, and endeavours in ſome meaſure: but let al ſuch as are fervent in ſpirit ſerving the Lord, though with much oppoſition & litle or no feeling of the evidence of the ſpirit, lay home this caſe to their comfort.

The latter particular wherein the guidance of the

the ſpirit conſiſteth, is the quickning and increaſing of grace: for *as by the ſpirit, the deeds of the body are mortified, ſo by the ſame ſpirit the graces of the ſoul are quickned*, & therefore is the ſpirit called the *ſpirit of grace:* Now the ſpirit of grace is joyned with the ſpirit of ſupplication, as the Cauſe and the convertible Effect, the ſtate & the demonſtrative evidence of the ſtate: *I will poure out* (ſaith the Lord by *Zachary* in the place quoted) *the ſpirit of grace and ſupplication or deprecation:* Where by the ſpirit of grace is meant the gracious ſpirit of regeneration, proceeding from the

Quickning and increaſe of grace.

Rom. 8. 13.

Zac. 10, 12

the grace of God, guiding and quickning his own in all the waies of grace: & by the ſpirit of deprecation, that ſpirituall immediatly infuſed ability (as I have ſhewed,) whereby his penitents doe beg and obtain pardon of ſin and all other things conducing to Gods glory, and their own good. Between this ſpirit of grace, and deprecation there is a mutuall ſtrengthning or corroboration: As health is the cauſe of walking, and by walking is ſtrength aſſured and increaſed; ſo grace is the internall, immediate, conjunct cauſe of prayer, and is alſo quickned and ſtrengthned by prayer

prayer: Or as the heat of the sun reflecting upon some solid or impenetrable body, is made more forcible; So the radiant beames of grace, exercising themselves upon that firmly framed object of prayer by a gracious reflection, they become out of measure gracious. If thou wouldst then excell in grace, labour to excell in that eminent ability of prayer, which doth not consist (as I have shewed) in the excellency of words but in the heigth & depth of the grones of the spirit, which no words are able to expresse. Try also by the gage or land-mark of prayer, the ebbing or flo-

ing

ing of the tide of grace: for so much as thy soule is taken up with the true strain of prayer, so much dost thou gain in the rich traffique of grace; and so much as thou looseſt in the faculty of this heavenly Oratory, so much thou looseſt in the ſtocke of grace. Therefore for the keeping of both ſtock and intereſt on foot, it ſhall be good, in my judgement, to put theſe two particular obſervations in practice: Firſt look what particular ſin either of perſon or calling thou art moſt addicted unto; & in what patticular grace thou art moſt deficient; labour to countermand, and ſubdue the

Meanes of keeping & increaſing of grace.

the particular sin by the opposite grace, and to quicken & strengthen the weak and decaied grace by the speciall or proper remedies. This is the wisest policy, the highest point of war, the richest trade, and the proper imployment of our precious talent.

Another remarkable observation to be practised is this; Let no day passe thee wherein thou dost not call thy selfe to a strict accompt, of the well imployment, ill imployment, or misimployment of the day; record as neer as thou canst thy commissions and omissions, in thy calling or out of thy calling

calling, in thought, word, or deed, against piety, equity, or sobriety; recall thy company and conference, thine or others profiting thereby or unprofitableness; recompt the favours, the frownings, the cherishments or chastisements, mercies or judgements towards thee and others as nigh as thou canst; observe what corruption hath prevailed against thee, or in what particular grace thou gettest any better footing. This course deserveth neither obloquie from the wicked, nor should it seem unnecessary, strict, or impossible to professours: For the very Heathens

thens by the guide nature have given order for it in their morals, namely, that wee ſhould not ſuffer our eyes to ſleep, nor our eye-lids to ſlumber, till wee had recompted all the paſſages of the former day. But alas they had but a leaden rule to walke by, turning all their ſtricteſt & moſt glorious actions into gliſtring ſinnes! but we have a golden rule of trial, which by a true touch will (indeed) turn us and our actions into the pureſt gold. It is a double ſhame therefore that they in this ſhould ſhame us: this ſame point was a particular of *Moſes* his Petition; *So teach us to number our daies*

daies that we may apply our hearts to wisdome! There is no better waies to thriue than for a man to be a good accomptant, & to obserue well his losses and his gaines, his receits and his layings out; what is owing to him, & what he oweth to others. This gaines a wise heart or a heart of wisdome (saith *Moses*) which is more worth then all the wealth in the world. This is the only meanes whereby to *redeem the time*: in which phrase the Apostle implieth the calling a mans self to accompt, and his actions, as thrifty Merchants doe; the Apostles words looke both backe to the time

Ps. 90. 12.

time paſt, adviſing us to make good one time what wee loſe at another, which cannot be done without reckoning, with our ſelves; and alſo forward to the time to come, injoyning us to take all occaſion and opportunity of ſerving the Lord, with more ſtrictneſſe, ſincerity and alacrity, then heretofore we have done, ſuppoſe it be with temporall loſſe or incommodity: the very word *Redeeme* includeth this evidently, that for our profits, eaſe and pleaſing of others, we put off, or altogether neglect the caſting up of our accompts; now if wee will redeeme that loſſe, wee

must

must be content to part with all these to become good accomptants; not that men hereby should neglect their callings, for this will make them more strict, sincere, and diligent in their callings; but as to this strict course and the attending it many incommodities are incident; (For you must know the Divell, World, Flesh, and it may be some of the household are no friends to it:) So we must accompt all are for Cyphers for the furthering our accompts. These strict accomptants must make this a part of their reckoning, that the Crosse will follow them; for the bearing whereof

they must resolve upon selfe-denyall, with the *hated of father and mother, wife and children, and life it selfe*, which shall be no disadvantage to them, for Christs sake; and life and death is to such advantage.

Col. 1. 21.

The necessity hereof

Of the necessity of our summoning up of our selves, and our wayes, the Apostle gives good reasons; First, wee must walke strictly, now declining a *heires breadth* from the marke: Secondly the way is *hard* and *difficult*, that is also implied in the words: Thirdly, the *dayes are evill*, nay sure never worse: Many stumbling blockings & rubbes, much opposition both on the

Ephes. 5. 15. 16.

right

right hand and on the left, within and without, when Trading groweth hard, Wares grow slight, Pirats abound, Merchants cheat their Chap-men, & Chap-men fill the earth with bankrupts, and the Prisons with black smoke and beastlinesse, is it not very hard for a faire trader to walk with a streight foot, to give every man his owne, and to make good his stock, and maintaine his family? yes sure, every man averreth it: How much harder is it in these wofull times, to make good this spirituall traffick; wherein the Parents will defraud the children, the children cheat the pa-

rents, the husband the wife, & the wife the husband, the brother the brother, yea, a man will cheat and cozen his own foule? It ſtandeth every one therefore upon it, to look to his own accompts; becauſe every one muſt give an account for himſelfe.

The difficulty here of.

This taske I muſt confeſſe is, ſomewhat hard to ſet upon, the rather becauſe it will not ſtand with neglect or intermiſſion, but aſſuredly the conſtant uſe of it ſhall make a man ſee better and more comfortable dayes then ever heretofore he hath ſeene: By this courſe he ſhall be brought to ſee himſelfe often as in a glaſſe, and by the

the sight of his failings, he shall be brought to softnesse of heart, to tendernesse of conscience, to deprecate the evil of commission and omission, and to supplicate for power against future assaults: This shall make him watchfull over his waies, wary of his company, strict in his carriage, zealous for his God, and holy and profitable in all manner of conversation. In a word, the experimentall utility of this practice will shew such necessity of it, that thou wilt not believe it till thou try it: Try then, and hold fast the practice, & it shall never repent thee.

Weekly and more generall accompts.

To this daily accompt joyn thy weekly accompt and thy accompt of more weekes, before thou goe to the ſacrament, and by uſe of time thou maiſt become an excellent accomptant: The more thou attendeſt it, the leſſe thou ſhalt have to doe; yea, by the practiſing by it, thou ſhalt be the more willing to attend it; though thou canſt not be like that Emperour, that attended ſuits till he had no ſuiters (for thou ſhalt alwaies find enough to doe,) yet thou ſhalt find thy ſelfe by Gods mercy much inabled to goe cheerfully through with the worke, and if thou art faithfull in

thine

thine accompts, thou shalt ever find thy selfe a gainer.

The eighth particular of the Spirit's evidence in Prayer, is from that infallible ground of the faith of the Saints *viz. The precious promises of God.* The same Spirit called the Spirit of supplication, is also called the Spirit of promise, which doth not only signifie to us the residence of the Spirit in the Saints, whereby they are distinguished and discerned from the wicked, but also, after an Hebraisme or Hebrew Phrase, the assuring of them of those great and precious promises, or things promised

& The precious promises.

is understood: on which the Prayers of the Saints make their stand and rise. These were the supporters of *David's* faith, *Remember thy word, to thy servant, upon which thou hast caused me to hope*; wherein is well observed by the Ancient, that *David* in all his supplications had recourse to the promises of God. *And now Lord God* (saith the same Prophet) *the word that thou hast spoken concerning thy servant, establish it*. And again, *thou art God and thy words are true*. Whereupon shall the weake sighs of a weary and overladen soule, and the heavy groans of a loa-

Psal. 119. 49.

Ambrose.

2 Sam. 7. 25. 28.

ded conscience cast themselves; but upon that sweet and comfortable promise of our Saviour, *Come unto me all yee that labour and are heavy laden and I will refresh you!* How shall the poore distressed selfe condemning bankrupt presse home his earnest suit upon God with any confidence of discharge, but by putting God to his promise of the new Covenant; *I am he, I am he* (saith the Lord) *that blotteth out thine iniquities, for my names sake, and will not remember thy sinnes.* The soule in Prayer may put God to remembrance of his promise, not to remember sinne. Also how

Mat. 11. 28.

Isay 43. 25.

should the soule tyrannized over by the body of some corruptiō ever look by Prayer to prevaile against the power of it, but upon the promise of God, to put the power of the word into the heart;
Ier. 31. whereby the heart is changed from a *stony and rebellious* disposition, into a
Ezech. 36. *soft, pliable* and *obedient* disposition. How shal the fainting soule support her supplication in the day of distresse, or how should she wrestle with God in the time of calamity, when God by contending desireth not only to be gone, but in sence is already departed, except they have at hand that pro-

promise, *Call upon me in the day of trouble, and I will deliver thee?* Lastly, how shall ever the soule attaine by Prayer to rest it selfe upon the hope of glory, but by interessing it selfe into the promise of the Crowne of Glory, laid up for him, and all them that love the appearing of the Lord Iesus Christ? So that these promises are like *Aaron* and *Hur* holding up the hands & strengthning the heart of Prayer, yea, as the remembrance and application of these, faileth or increaseth, so the Spirit of Prayer faileth or increaseth.

Psal. 50. 15.

Prayers of the regenerate and unregenerate differ.

And here lyeth a main dif-

difference of the Prayers of the regenerate and vnregenerate. The Prayers of the former are vpholden and supported from an externall principle, namely, the promises of God that cannot faile: but the Prayers of the latter lean vpon the broken reed of something within themselves, namely, some workes of charity, equity or out-side pietie, the worth of their Prayer it selfe, or the mud-wall of ciuill honesty; all which are but as a rotten wall, whereupon the best Prayers that they build are but straw and stubble, and both foundation and building being naught, they

must

must be burnt with fire.

If any object that *Nehemiah* desireth the Lord againe and againe to remember his workes of Piety and Iustice, and *that he would not wipe out the good deeds he had done, for the house of his God*, and for the offices thereof: So King *Ezekias* in his Praier desireth the Lord *to remember his walking before the Lord, his integrity of heart, and doing good before the Lord.*

Ob. 1. Nehem. 13. 14.

1 King. 20. 3.

I answer, that neither the zealous Ruler, nor the godly King did presume any whit upon the worth of their works, as though thereby they should make their Prayers of accep-

Ans.

tance

tance with God; but if the places be well observed, they cast themselves wholly upon the mercies of God, and not upon the merit of their Prayers, desiring God out of his promise made, to respect the integrity of the heart, and the righteousnesse of the actions, to make good his promise; like unto that in *Iob*; *He shall call upon God, and he will be favourable to him; and hee shall see his face with joy: For he will render unto man his righteousnesse.* False and forged then is that glosse of the Doctors of *Dowey*, upon that place of *Nehemiah*: *A just man that hath merited by good workes,*

works, may pray with great confidence of reward.

Further, if any object; *Ob. 2.*
If Prayer depend upon promiſes, what need men pray, ſince God will acknowledge his promiſes, without our Prayers, for all his promiſes are *Yea* and *Amen?*

For anſwer, briefly, he *Anſw.*
that hath promiſed to heare, hath commanded us alſo to pray, and without praying no promiſe to heare; yea, the Son of God himſelfe, who doubted not of his glorification, did notwithſtanding pray, *Father glorifie thy Son.*

Try then thy intereſt to the promiſes, by the laying

laying hold, or desiring to lay hold on the promises, & thereby thou maist know, whether thou praiest in the Spirit of no, keep alwaies thine eye upon the promises, for as the loadstone keepeth alwaies the point of the needle towards the north-pole, so the load-stone of Gods promises keepeth alwaies the point of the Prayer touched therewith, directly towards the Mercy seat of God. But as the unregenerate man hath no portion in the promises, so the promises are no point of that Compasse whereby his Prayers are guided. It is true indeed, that a wicked man

out

out of the darknesse of his thoughts may charge God with such a promise as God never made, by misconstruing of the promise, as for instance, *Call upon me in the day of distresse, and I will release thee.* This promise a wicked man may thus urge, Thou hast bound thy selfe by promise (Lord) to deliver all those that are troubled and call upon thee; but I am in trouble and call upon thee, therefore thou hast bound thy selfe by thy promise to deliver mee, and so from thee I seeke for deliverance.

His argument.

The Argument is a sophisme (as wee speake) from

Ans.

from the *homonomie*, or diverse significations of the word, all which in the former proposition must be taken for calling upon the Lord in truth: but in the later it cannot be so taken, for the wicked may prate and bable, but hee calleth not upon the Lord, as I have shewed, & therefore he hath no interest in the promise. Hee leaveth out the maine evidence, namely, the Glorifying of God, which a wicked man never doth, so that he presumeth himself to doe that he doth not, and God too promised that which he never meant.

Againe, a wicked man may obtaine that which he

he payeth for, as succesſe, honour, wealth, tempo-rall deliverance, and the like; whereupon hee pre-ſumeth of ſome intereſt to the premiſes; but it doth not follow. For as God heareth not in every thing or alwaies, the children of the promiſe, becauſe they are not fitted, or it is not good for them, or the the time is not come; ſo he often giveth the wic-ked things they crave, in his wrath, they having no ground to aske or receive any thing from him, as a promiſe to them, for they are none of the children of the promiſe. They have neither promiſe of the things of this life nor

a better; neither doe they with patience waite the Will of God, that they may receive the promise; but the childrens only care is to make good to themselves some interest to the promises, and that by cleansing themselves from all filthinesse of flesh and spirit, and by doing the Will of God, waiting with patience for the promises, endeavouring to bring them home by faith and supplication without ceasing.

9 the directing of Prayer.

The ninth Evidence of the Spirit of Prayer, is the directing of Prayer to God in the name of Christ: we are commanded thus to doe, for what

is it *to ſeek the Face of God* according to his owne appointment, but to ſeeke him in the Face of his anointed? Drawing neare unto God in Chriſt, hath only the promiſe of hearing, witneſſe Chriſt himſelfe, binding it with an aſſeveration, *Verily, verily I ſay unto you, whatſoever yee ſhall aske the Father in my name that will I doe*: By no other, nor in no other can wee ſpeed, but in and by him; what other can appeaſe the wrath of God againſt us? Dare man by any other ſhew his face in Gods preſence? In the worth of Chriſt only our Prayers find acceptance with God in Ioh. 16. 25

Rev. 8.34.

in him as in a golden Censor, all the Prayers of the Saints come to be fragrant and sweet-smelling odors: He is the only mediatour as well of Intercession as Redemption: He is the Priest, the golden Altar by whose vertue our Prayers come to be a Sacrifice. Did there ever any prevaile with God but in his name? Is there any way or accesse but by his name? Hee is that high Priest going into the Sanctuary, carrying on his shoulders, and also on his breast the twelve precious stones, representing the twelve Tribes, or all the faithful. Hence it is cleare that Papists

pists goe not to God, going in the name of Saints and Angels, sometime in the name of Traytors and godlesse persons! In the name (I say) of their own worth and merit: neither doth any reprobate goe to God in the name of Christ, for Christ is no Intercessor for him; *I pray not for the world, but for them which thou hast granted me, for they are thine.* Ioh. 17. 19

A great rabble of the unregenerate, as Hypocrites, carnall Gospellers, meere civill men, will tell you they defie Popery; they hold it foolery and madnesse to pray to Saint or Angell, and also robbery to goe to God by them; and

and therefore they ſcoffe it, they acknowledge no other mediatour of Interceſſion but Chriſt Ieſus. All this is wel ſpoken, but what availeth this them? They will tell you further, in Chriſt his name they duly make their Prayers to God: This is not ſo, for they have no intereſt to take his name in their mouths, or to make mention of it, hating to be reuued. It is true they may ſpeake of his name, and ſo egregiouſly abuſe it, as they that will alleage it in the great day, that *they propheſyed and caſt out Diuels in his name*, of whom he will *proteſte* (that is openly proclaim) he

he knew them not: viz. he never acknowledged thē for his, yea he deteſteth them and biddeth them away, as workers of iniquity; ſo ſhall it bee with all corrupt pleaders, uſurping the name of Chriſt. *They onely that know this name* (as the Pſalmiſt ſaith) *can truſt in it, and fly unto it as a ſtrong tower.* They know the Lords name & the Lord knoweth theirs; *My people* (ſaith the Prophet) *ſhall know my name, &c.* And *becauſe hee hath ſet his love upon me*, or cleaveth to mee (as the Pſalmiſt ſpeaketh,) *therefore I will deliver him: I will ſet him on high becauſe hee knoweth my*

Pſal. 9. 11.

Iſay. 52. 6.

Pſal. 91. 14 15.

name: He shall call upon me and I will answer him.

The necessity and benefit hereof

Look then to it in all thy supplications to look towards God in Christ: As *Moses, desiring to see the face of God*, was put by God in the *Clift of the rock*, and covered with his hand till he passed by, that he might see his *back parts*; so thou and thy prayers must be put in the Rock Christ Iesus, if ever thou com'st to see the face of God in favour. As they that would make an echo repaire to some rocky place whereupon the words resound, so they that will have an answer from God, must either ply their prayers upon the Rock

Rock Christ Iesus, or no echo, no answer at all: As they that are dim-sighted make the object more apparant by the use of spectacles; or as some speak through a trunck that they may bee the better heard; So the Saints look through Christ, & speake through Christ; that they may see God and heare God giving a gracious answer. As some glasse maketh things presented by it, to be the same colour; So God looking upon us in Christ, seeth us to be of the colour of his Son, and wee looking on God through Christ, see God reconciled to us in Christ: Therefore what-

soever wee offer to God, let us present it to him through Christ; set alwaies Christ betweene thee and him; and whatsoever God giveth to thee, labour to entertain it alwaies & through Christ: herein comfort shall abound to thee & honour to God. As by some kind of Perspectives a man may bring two objects together; So by the Perspective of faith, directing the prayer to God, in and by Christ, thou maist bring God and Christ & all the promises home to thy soule at one sight.

10. *Praying in a time of trouble.*

The tenth evidence that a man prayeth by the Spirit, is the betaking of himself

himselfe to it in the time of trouble, as to a rock of defence, or the making of it his especiall remedy in the time of misery. For this indeed is the very best: as *David* said of *Goliah's*, *there is none like this*; so there is no *sword* like unto the sword of the Spirit. This is a true *Panacea* to heal all maladies, a balm for the wounded conscience, a precious medicine for all diseases of the body, a plaister for all sores, a cordiall against all discomforts, armes invasive & defensive against all enimies: The Apostle delivereth all this in few words; *If any bee afflicted let him pray*. It is the safest

Prayer an al ſufficient remedy.

1. *Reaſon*

guard againſt all evills of ſin, and evills of puniſhment, it is the onely beſt meanes of deliverance from both theſe: witneſſe firſt that great Phyſitian God himſelfe (for ſo hee calleth himſelfe) *I am Iehouah that healeth thee*, or *I am thy healer or Phyſitian*: Now what receipt giveth he thee? this is it: *call on mee in the day of diſtreſſe.*

Exod. 15. 26.

2. *Reaſon*

Secondly, look but on the ſoveraigne nature of the medicine it ſelf, where in it differenceth it ſelfe from all other meanes of life and godlineſſe: All other meanes are ſanctified by this, but this is the immediate motion of the ſpirit

spirit, of an unexpressible vertue and irresistible force.

Thirdly, what glorious things in Gods book are spoke of this inestimable peece of spirituall armes, witnesse S. *Iames* for all the rest, laying downe the excellency of prayer, first in generall termes, *The effectuall fervent prayer of a righteous man prevaileth much*; then hee instanceth it in the prayers of *Elias*, what great effects were wrought by it. The devout Ancients, hardly satisfie themselves in commending this excellent peece: *There is nothing* (saith one) *so sensibly sweet to the soule; nothing doth*

3. *Reason*

Iam. 5. 16.

Bernard. de med. c. 7.

weane the minde so much from the loue of all this world, nothing stirreth up a man to the exercise of all and every grace, nothing prevaileth so much against evill of sin and evill of punishment, whether for preservation or deliverance, nothing standeth in better steed for the increase of Gods kingdome by the conversion of soules; For as prayer brake *Peters* fetters, set open the prison doore; so it shaketh the chaines of sin in peeces, openeth or breaketh up the iron gates of a sinners heart, & offers violence to heaven for the enterance of a sinner. One of the Ancients doth attribute *Pauls* conversion

version to *Stevens* prayer, *Had not Steven prayed for Paul* (saith he) *the Church should never have had Paul for a teacher.* In a word, nothing maketh a man so amiable to his God, so deare and faithfull to his friend, so formidable to his foe, so contentfull to himselfe, and so profitable to the place where he liveth.

Fourthly, all the people of God in all their straits have made this their Master-peece, and prospered by plying it; were it famine, pestilence, sword, captivity, contempt, persecution, or any other evill to be feared or inflicted, yea or evill of

4 *Reason.*

sin whereby God was offended or the soule troubled, did they not alwaies fall hard on the worke of petitioning; and did they ever in sincerity so doe & went away without a gracious answer? Instance *Iacob*, *Moses*, *Iehosophat*, *Ezekias*, *Manasses*, *Samuel*, *Eliah*, the *Cananitish woman*, the *Publican*, the *Theefe* upon the *Crosse*, with many others, known to the meaneſt reader of the book of God. What was *Moses* his best fight when *Amaleck* charged Israel? Prevailed not this sword of prayer, more then the sword of *Ioshuah*. If this bee so then of the excellency and efficacy of prayer

Neglect of prayer argueth want of the spirit.

prayer, why doe not men run to it, and truſt to it in the time of need? Becauſe the ſpirit dwelleth not in them: Every one that hath but a ſhew of profeſſion, yea & prophane men too, wil acknowledge the theory or ſpeculative truth thereof; but a woe it is to ſee how few confirme it by their practiſe: The worſer ſort of men cannot do this, if they would, and the better ſort will not doe it (to their ſhame be it ſpoken) in that meaſure and manner they ſhould, and as the troubleſome times require it: and for the hypocrite when hee commeth into any ſtrait, hee maketh a faire ſhew

How the hypocrite uſeth prayer.

ſhew in the fleſh at the firſt onſet, bearing the world in hand that hee eſteemeth prayer aboue all the meanes in the world; but firſt his heart can tell him that he relieth more upon ſubordinate meanes (which may and ought to be uſed in their time and place) and uſeth prayer only for a triall of a concluſion, which if it prove not according to their expectation, then farewell prayer, they will have no more to doe with it; they look for good of it and finde none, and not being acquainted with the vertue of it, they ſay of it as the ignorant ſay of Chriſt, *What is this ſo much extol-*

led

Cant. 5.9.

led medicine more then another medicine? we have tried it & found no good in it, but rather hurt by neglecting the meanes; & therefore wee will use the meanes that most prevails amongst men; & for prayer we will not altogether cast it out of doores, but wee will lay it up in some by-corner of the house; & reserve it till it come in request; we will peruse it now and then, but this is no time to trust to it: In this the hypocrite is like one labouring of an inveterate disease, who wil try a litle of this mans skill & a litle of the others, but will not let himselfe to any constant course of phy-

sick

ſick, by which hee might be perfectly cured, & finding no good by this courſe, hee reſolveth peremptorily never to take any more Phyſick, yea further, deſperately determineth to forbeare nothing, be it never ſo hurtfull, but uſe every thing that his mindegiveth him to: Iuſt ſo the hypocrite in his diſtreſſe will have about with prayer, & fall very freſh upon it for a fit or a ſtart; but finding the event not immediately to anſwer his deſires, he fals a quarrelling with it and caſheeres it, with a reſolution to attend it no further, yea and not only caſteth himſelfe upon the

ſubordinate meanes, but imbraceth the worſt meanes that the Divell will offer him: A pregnant inſtance wee have of this in *Saul*, who in his diſtreſſe made a ſeeking of God (for he is ſaid to *inquire of the Lord*;) But he did it neither in ſincerity nor conſtancy; and therefore in another place he is ſaid not to enquire at all, *he enquired not of the Lord*; for not to enquire of the Lord in truth, is not to enquire at all. But God not vouchſafing him an anſwer, hee commeth from him to the Divell for an anſwer. Let every ſoule then put it ſelfe to triall upon this point, whither doſt

doſt thou goe in thy troubles? whereon doſt thou ſtay thy ſelfe? doſt thou betake thy ſelfe to prayer? doſt thou walke with this ſtaffe over the rocky, ſteep and invious mountaines of thy diſtreſſefull troubles? Then thou talkeſt by the ſpirit, thou walkeſt by the ſpirit, the ſpirit protecteth and directeth thee; though thy feet ſtick faſt in the clay, & thy ſoul be ſunk in the pit, the Lord will take thee out, and ſet thy feet upon a rock. *If thy troubles* (as *Iob* ſaith) *were more and heavier thē the ſand of the ſea, yet the Lord will eaſe thee, and deliver thee*: though all the waves of the Lord goe o-

ver

ver thee, ply but the oares of prayer, in the boat of faith, and they shall neither drowne thee in the depth of despaire, nor split thee upon the rock of Apostasie: If all thine enimies conspire against thee, and all thy friends forsake thee, bee thou ever with God in prayer, and God will ever be with thee to preserve thee, yea in life and death he will never forsake thee; and this shall be an undeniable evidence in thy soules deepest distresse, that God is with thee: But if thou canst be content in thy trouble, onely to make thy triall of prayer, and if thou findest not

preſent ſucceſſe to prefer other meanes to this, and yet thou wilt uſe this but as if thou uſed it not, then thou dealeſt in this caſe as *Achas* dealt with the Altar of God, *He brought in* (as the Hiſtory telleth us) *the Altar of Damaſcus, whereon all his offerings, and the offerings of the people muſt be laid, but the Altar of the Lord muſt haue an inferiour place, and be reſerued only to conſult withall a litle for faſhion ſake*; So though thou canſt bee content to prate with praier, hauing given it an inferiour place and reſpect, yet all thy ſacrifices are for the ſubordinate meanes. As the Lord

2. Kings from v. the 10. to 16.

abhorred

abhorred *Athas*, and his offerings, so will he never look upon thee in this case, nor on thy prayers to doe thee any good: Therefore looke to it as thou loveſt to thriue: All lawfull meanes (as I have ſhewed) thou maiſt and muſt uſe, becauſe the neglect of them is a tempting of God, but be ſure to uſe them in ſubordination to prayer, by which they muſt bee either ſanctified or ſupported, or they will prove but rotten and deceitfull reeds. But here by the way, thou muſt obſerve a neceſſary Caveat, that Gods deareſt childrē may bee ſo deaded with diſtreſſe of ſoule, and preſ-

Comfort for ſuch as cannot or dare not pray.

ſure

sure of afflictions, that they cannot pray, or, as I have shewed, so distempered and distracted, that they dare not pray; but this may stay their heart, that they would fain pray; their heart beareth them witnesse, that they prize nothing so much as prayer; if they had all the meanes in the world at command, they will give none the place of prayer; yea they had rather pray then be delivered. And there is great reason, why thus they should esteeme of prayer, above all other meanes, because the greatest thing that they can effect, is but hearts desire, in things like the meanes themselves:

themſelves: but prayer, over and beſides, procureth greater familiarity with God, which is the higheſt honour and the richeſt profit, that the ſoul can attain unto. A notable inſtance wee have of this in *Daniel*, who though he underſtood by holy Writ, that the time of *Ieruſalems deliverance was come*; yet he fals hard to prayer, and that to his great rejoycing: for the Angell of the Lord becommeth the Herald of the Lords affliction towards him, calling him *a man of deſires*, or as it is tranſlated, *much beloved* or *deſired of the Lord*: So if thou haſt aſſurance of the

Dan. 9. 2. 23.

the thing desired, yet thou shouldest not cease to desire it in prayer.

It is further true, that Gods deare people may in the damp of their distresses look more to the subordinate meanes than they should, and lesse to prayer than they ought, yea in this particular wee may all lay our hands upon our mouths, and with shame enough confesse our faultinesse. In this we labour of the squintnesse of the eye of the soule; for as this is caused in the eye of the body from loosenesse of the muscles or nerves, or from inversion of the Christaline humor, or from the suddain sight of

ſome feareſull object; So the other of the ſoule, ariſeth from the weakneſſe of Faith, the terrors without and the feares within, making us look a ſquint upon that which ſhould help us, and more directly to that which cannot help us: but the cauſe being removed, & the ſight being rectified they looke ſtreighter and more directly upon the proper object: or if you will, wee may be compared to unadviſed patients, who being in a direct and approved courſe of Phyſick, & not feeling ſuch preſent good as they looke for, they fall preſently upon ſome Emperick medicin, the rein

either from a Mountebanck Foe or an ignorant Friend; the evill and disorder whereof when they begin to feele, they confesse their errour and resolve thenceforth to walk by the rule: So the people of God in their brainsick fits count with *Naaman* the rivers of *Damascus* more medicinable thē the rivers of *Israel*: but upon better consideration they conceive and finde it to be true, that one bucket full of *Iordan*, is better thē al the rivers of *Damascus*; A few graines of the spirit are of more force then all the friends and means whatsoever in the world. And as a wise patiēt grown wi se

wise to his cost from foolery and experimented evill of a hurtful Medicine, resolveth hence-forth to cleave to a methodicall course, and to die or live by the Book; So the fooled and ashamed Christian by relying too much upon subordinate means, recalleth his wits, chideth himself for his foolery, & resolves for ever to make more accompt of Prayer then all meanes that the whole world can afford him. And thrice happy were the people of God at this time, if wee could now at length fall upon the second and sounder thoughts; for wofull experience hath taught how

Our neglect of Prayer, relying on other meanes what evill it is unto us.

our more relying upon other meanes than Prayer, hath made God's Inheritance every where a prey to the enemy: When the troubles first began, wee took them to heart; wee began to gather our forces together, and importune God; but God denying his eare (it may be not only for the faults of our persons and Prayers, but also to try our perseverance) we quickly give over, leaving the cause and the persons as buried in oblivion, caring litle or nothing what become of them or our selves: It is no evidence of the Spirit to begin to run, and to break off in the mid way:

Na-

Naturall motions are the ſwifter, the nigher they come to their end. Is not Prayer as powerfull as ever it was to prevaile with God? Have wee not to doe with the ſame God that heareth Prayer? Deſireth he not to heare the voice of his own, as much as ever he did? Are not ſuppliants now the men of his deſire? Hateth hee not his enemies as much as ever he did? Have wee not the ſame command, the ſame promiſe? And ſhall it not find the ſame entertainment? Yes verily. What is the cauſe then the Lord is ſo farre from us? Even becauſe wee are ſo farre from him; we fol-

low not to the mark, wee turne backe in the day of battaile; wee endeavour not by *wreſtling to ſtay the Lord, and not to let him goe til he give us a bleſſing*. And how ſhould the Lord be intreated of us? We are like to *Iohas* King of *Iſrael* in our Prayers, who *ſmote the ground* (as the man of God cõmanded) *with his arrowes, but not often enough, & therefore the man of God was wroth with him*; for if hee had ſmitten often enough he ſhould have ſmitten the *Aſſyrians* till he had conſumed them: So had wee followed the buſineſſe in the power of the Spirit & ſmitten often enough,

we,

wee ſhould have ſmitten the *Babylonians* til we had conſumed them; but wee have not done it, & therefore they prevaile: The breaking off of Prayer, and the negligent performance of it, is a fearfull evidence that God wil never honour us with being the means of their deliverance.

But to leave them in the pit, (for there they are like to be for us,) what ſhall wee ſay of our ſelves, or what ſhall wee doe for our ſelves? *Wee look* indeed *for peace*, (as the Prophet ſaith) *and for a time of health, and behold trouble*; And, to uſe *Moſes* his words, *Is not the* Ier. 8. 15. Deut. 22. 25.

day of our calamity neere? And doe not the things that are threatned make haſt? And what remedy, namely this, to cry mightily to God by continuance in Prayers: *Iohas*, though a wicked man, knew reaſonable well the worth of Prayer when he gave the Prophet this teſtimony on his deathbed, weeping bitterly that hee ſhould depart, *O my Father, the Charriots and horſe-men of Iſrael!* By which ſpeech, what other meant the King, then that the Prophet and his Prayers were of more worth for the good of the ſtate, then all the forces of the Kingdome. One of the

2 King. 13 14.

Learned

Learned telleth us, that the ſincere Prayers of an old, weak, godly woman, will prevaile more with God for helpe from heaven againſt the enemy, then thouſands of armed Souldiers in the field. But with woe and griefe of ſoule we may ſay, where be the men that *ſtand up in the gappe to turne away the wrath?* Who, with *Moſes* offereth that *violence to God*, that God ſhould ſay to him, *let me alone?* Who will ſtay by the Lord as he did, and will not off, nor goe one foote till hee have the Lord to goe with us? O how that complaint of the Prophet may pierce us to the

Exod. 32. 33.

very heart; *There is none that calleth upon thy Name nor stirreth up himselfe to take hold on thee!* And what followeth? even that which partly is upon us, and partly like to come upon us, *Thou hast hid thy face from us, and hast consumed us because of our iniquities.* Who is it now, with the Spouse in the Canticles, that laieth hold upon Christ till hee have *brought him into his Mothers house?* Whereby is meant both the Heart and the Church, which is the house of God: For there indeed is Gods dwelling. Let us awake then since now is the troublesome time, and draw nigh to God;

Esay 64.7.

Cant. 3.4.

God; yea, let us *stay our selves upon the Tower, and stand upon the watch to see what the Lord will say unto us*: Though he be angry with our Prayers let us not give over, but let us pray continually, not returning againe to folly; and wee may be sure it shall goe well with us in the day of tryall. Hab. 2.1.

Another Evidence of the Spirit in Prayer, is a due respect had to the *Matter* and *Order* of Prayer: As to the former, when they pray for nothing but that which is pleasing to God: *We know not indeed of our selves what to pray for, nor how to pray, but the Spirit* Rom. 8.18

11 *Respect to order & matter of Praier.*

teacheth us in both, against that old and new Pelagian Heresie of mans ability in both duties, the Spirit teacheth us to aske that, and nothing but that, which is agreeable to his Will; for that hath the promise and confidence in the promises annexed unto it: *And this is the confidence that we have in him, that if wee aske any thing according to his will, he heareth us*: So that the Will of God must be the Rule and Square of our Prayers; God gave *Salomon* his choice to *ask what hee would*, yet *Salomon* knew very well (as appeareth by his choice) that that was included according

1 Ioh. 5. 14.

1 King. 3. 5.

ding to will: So that place in *Matthew* is to be understood, *Aske and it shall be given you &c.* For wee must take heed (as it there followeth) that instead of *bread* wee aske not *stones*, nor a *Scorpion instead of fish*, that is, hurtfull and not lawful things, instead of usefull and lawful. The man destitute of the Spirit of God *asketh ever amisse* (as *S. James* saith) either for quantity or quality, or for ill ends; hee asketh there that which is naught in it selfe; or if it be good it is not fit for him; or if it might be fit for him, if hee were such as he should be, yet hee is not fitted for it because he

Mat. 7.

Iam. 4. 3.

he is not such as he should be. I must confesse upon wofull experience, that the Children of God in their Lunatick fits, fall often foul upō these shelves or sandes: As for asking things unlawfull; the Disciples would have *fire from heaven*; *Zebedees* sons would *sit on the right hand, and on the left of Christ*; *David would have the wings of a Dove* that he might flie from his colours: and so they aske things not fitting for thē, though to good intent, and often they are not fitted for the things they aske. But thus they doe in their hast, the Word of God checketh them;

Luk. 9. 45.
Mat. 20.
Psal. 55.

Gods

Gods Spirit & their owne cõscience diverteth them from this course; and they endeavour to square their desires according to the Will of God. But the wicked are like to *Elies* sonnes, *They will have what they will, if they perish for it.* Try thy Prayer then by the object of thy desires; if thou canst heartily submit thy self to the Will of God in all things, then thou hast assurance of the guidance of the Spirit; but if thou wilt be both begger and chooser, thou art too saucy to be guided by the Spirit.

The order to be observed in Praier.

Secõdly, as for the *Matter* so they have due respect

ſpect unto the Order: The Spirit whereby they are guided, is a ſpirit of Order & not of confuſion. They
1 *Rule.* firſt ſeeke heaven and heavenly things, becauſe they are heavenly minded, according to that rule of our
Mat. 6. 33. Saviour, *Seek yee firſt the Kingdome of God and his righteouſneſſe, and all theſe things ſhall be added unto you:* where by *the Kingdome of God and his righteouſneſſe* is meant heaven and all the means of Gods appointment, that bring us to heaven, which both for excellency and order we muſt ſeeke and eſteem above & before all things; nor but that wee may and muſt ſeeke earthly things,

for

for there is a neceſſity of them, we have the promiſes for them, but it muſt be as they are neceſſary helps to the better things, giving them their due time and place: A pattern for this our Saviour giveth us in that perfect patterne of Prayer, wherein he teacheth us firſt to pray for heavenly things, and then for earthly things. Where if any object, That the asking of *dayly bread* is prefixt to the asking of *forgiveneſſe of ſinnes*, the former being earthly, the later heavenly; I anſwer, it is not needfull (with ſome of the Fathers and others) to expound this *bread* of the ſacramentall bread,

Ob.

Anſwer

bread, for the temporall bread is the bread of the children (as one of them well obserueth) as well as the spirituall bread; but the petition for *Bread* is put before the petition of *Remission of sins*, as some think, because the former of petitions is for good, the later is in the number of the deprecations for evill: Others, that from the sight of our necessities of earthly things, we are led to a sight of our necessity of heavenly things: According to this patterne is the practice of the Saints; *Salomō* makes first choice for *Wisdome*, and letteth other things follow in their course; *David* first de-

1 King. 3. 9

desireth *the light of Iehovah's face* or countenance, and letteth the corne, and the wine, and the oyle follow in their order. But it is nothing so with the wicked, they desire earthly things in the first place because they are earthly minded, as for heavenly things, they never question the attaining of them: Give *Esau* first his *red pottage*, and let him deale afterward for the *birth-right* as hee can; let *Saul* be *honoured before the people*, and hee will take his venture of the *honour from God*. Psal. 4.

Againe, wee must aske heavenly things absolutely 2 *Rule.*

ly (I meane in their kinds, not in any particular measure or quantity;) but for earthly things wee muſt aske them conditionally, for ſo they are promiſed; In ſome ſort, namely, ſo farre as they are abſolutely neceſſary for the maintaining us in Gods ſervice, and making good of his promiſes, ſo farre wee may crave them abſolutely; for as wee crave the end, ſo we may crave the meanes that lead to that end.

Then try thy ſelfe by the right ordering of thy heart towards the object of thy deſires; if thy heart pant, and thy ſoule thirſteth after the living God, and

and the promiſes of God Chriſt Ieſus: Doeſt thou deſire the loving kindneſſe of the Lord more then Life it ſelfe, then let this aſſure thee, though thou want other aſſurance, that thy deſires are the deſires of the Spirit; for every deſire is of the nature of the thing deſired. Beaſts affect only ſenſuall objects, becauſe their deſires are meerly ſenſuall, and the naturall man deſireth naturall things as the adequat object of his deſires, though by ſome ſparkle of common inſtinct he may glance at better things, which he neither knoweth, nor truly affecteth.

eteth. So the Kingdome of God and his righteouſneſſe is the adequat object of the ſpirituall mans deſires, although the ſtomach may be affected with the maukin, or ſuch a diſeaſe as women with-child and men alſo labour of, ariſing from an excrementious or venemous, humour, whereby they long extremely for things hurtfull, like the humour it ſelfe, and deſire them more then holſome food: But as this is cured by vomiting, ſo the Lord by ſome croſſe or other purgeth out his malignant menſtrous humour, after which they come to hate their owne deſires: *David*

was

was taken with *a longing desire for the water of Bethlem*, but not when hee perceived it to be the *price of blood*: by hazarding the lives of his worthies, hee would not give it to his desires. So when the Saints perceive their inordinate desires to hazard their esteeme & desire of Christ, they say to them, as *Ephraim* to his Idols, *get you hence, what have I to doe with you?* Look to it then, for if thou set thine ease, profit, pleasures, honour, or any thing else before Christ, thy desire is not of Christ. 2 Sam. 23.

The last note of Evidence of the Spirit, is the looking for an answer from

12 *Expectation of the thing desired.*

from him to whom wee pray: The end of every action, is first in intention. A man can never intend that which hee lookes not to see in execution; the end of Prayer is to be heard: Deut. 33. 7. *Heare* (O Lord) *the Praier of Iudah, and bring him unto his people:* To *heare* is no other thing but to *answer*; he who prayeth then intendeth to have answer, looketh for an answer; it will follow then by conversion, that he that looketh not for an answer, prayeth not at all. That Ioh. 9. speech of the blind man, *God heareth sinners*, carrieth these two things in it; First, as I have shewed, the living in any sinne cannot

not ſtand with the Spirit of Prayer: This hath been the courſe of all the Saints: *Iacob* looked for a *bleſſing*, and hee would not away without a *bleſſing*; The *Canaanitiſh Woman* will not away til ſhe have ſomewhat, though it be but *crummes*; *David will look out*, that is, (as I have ſhewed) he will waite for an anſwer; *My ſoule waiteth for* Iehovah, *more then a watch-man for the morning: As the eyes of ſervants are unto the hand of their Maſters, or as the eyes of a Maiden unto the hand of her Miſtreſſe; So our eyes are toward* Iehovah, *our God, untill that he be gracious unto us*: The Spirit

Pſal. 130. 6.

Pſal. 123. 2. 3.

leadeth us unto this duty by the very inſtinct of bruiſh creatures; *The eyes of all looke attentively to thee, and thou giveſt them their meat in due ſeaſon.* Plin. l. 2. c. 4. The Humaniſts tell of Oryx a kind of Goat in *Egypt*, that it is ſo affected with the feare of ſcorching heat at the riſing of the dog-ſtarre, that it ſtandeth with tears in the eies looking up to the heavens, as though it ſeemed to deprecate the intolerable fervency thereof, and to thirſt with an unquenchable deſire for ſome moiſture from the heavens: So the ſoule taken up with deſire of that it prayeth for, will waite for

for it till it hath it: And this is more then an unregenerate man doth or can doe; he hath not the promise, which is the ground of the answer, nor careth he for the best things; how then can hee wait for an answer? He may conceit that God wil answer him, yea that hee doth answer him, because hee obtaineth some earthly things, but his conceit is groundlesse, for God answereth not his prayers neither will he, though hee make many prayers, although it please God to cast those things upon him for the further convincing and condemning of him: Put thy soule therefore to it in

this particular, and looke on thy prayer with like or dislike, according to thy looking or not looking for an answer. Our comming short of this maketh us come short of our suits for our selves & others; wee are like the children that shoot their shafts, & never look after them; or careless petitioners, who never look after an answer of their petition: This is one maine cause of the Lords absence from his Church, and of his standing out notwithstanding our praiers, in that wee have not waited still on God, and importun'd him for an answer. Then let us set our

The Godly fail herein.

our ſelves upon the wall continually, to watch and wait for it, and the Lord in his due time will give a gracious anſwer.

If a wearied ſoule object his waiting for an anſwer till his eyes hath failed, and his heart fainted; *Ob.*

I anſwer, if thy ſuit hath the promiſe for its ground, thou ſhalt have it, for God denieth not what he delayeth, yea in this he anſwereth thee that he ſtayeth thy heart to looke for anſwer; for therein he anſwereth the heart, though he anſwereth not the hand, hee knitteth thy heart unto him that it doe not depart from him. But if thou haſt no promiſe *Anſw.*

for thy particular, then know, that deniall is the very beſt anſwer; for private bleſſings are every way as good as poſitive.

The Concluſion of this particular.

Thus much I hope ſhal ſerve for the particular markes of the *Grones of the Spirit*, which in ſome meaſure are in all Gods children. All theſe marks indeed, or, at the leaſt, ſome of them be very cõſpicuous; yet through diſuſe or neglect the characters may be mightily raced, and illegible, moſſe-grown with the cares of this life, and the remnants of carnality, hypocriſy, & ſecurity, yet they are not quite raced out, ſo that they are not there at all; but

but in the unregenerate they are not at all, or in any measure. I have beene the larger in thē, because of the deceitfulnesse of the heart, the neglect of triall, the presumption of hypocrites and prophane men, and for stirring up of Gods people to look better to it, that they may not only pray in the spirit in some measure, but also that they may pray in sense of the spirit, which is the third Point in order to be handled.

3. How the Sence of the Spirit in Prayer may bee attained.

Queſt. BEFORE I come to open this particular, it ſhall not be amiſſe to anſwer a queſtion which I heard moved; Whether a man without the Spirit, eſpecially underſtand cloſe hypocrites, may goe frequently and ordinarily to God in ſecret, becauſe all other objects and by-reſpects removed, the ſoule commeth

meth in a more direct aspect to talke with God?

Answer For answer hereunto, I must acknowledge, that as the prayer of the wicked is never mentioned but with professed detestation of it, so I never read of any prayer of the wicked in secret; But the Pharisees, the very picture of hypocrites, are reproved for turning the course of secret prayer to publique ostentation. It is discovered in the Scripture to be the practice of the Saints; *Isaac went out into the fields with deepe meditation* (for so the word signifieth.) It was *Daniels* ordinary practice *to goe into his chamber* Gen. 24. 63. Dan. 6. 10.

three times a day to pray;
Pſ.55.17. So *David, evening and*
33.4. *morning and at noone will*
Act.10.9. *I meditate;* And *at the ſixt*
houre Peter went into pray-
Luk.6,12. *er.* Laſtly, it was the frequent practice of Chriſt himſelfe, the pattern of all goodneſſe: yet notwithſtanding all theſe, a prophane man may ſtumble now and then on his knees before God, as a night-walker may a dangerous way in his ſleep, not knowing what danger he is in, yea a cloſe hypocrite may ſo harden his face againſt the feare of Gods preſence, or upon ſome ſelfe-fantaſticall ground of libertiniſme, liue in groſſe ſinnes, one or more and

& goe ordinarily to God in ſecret, which the Lord in judgement doth ſuffer for a time, that they may be hardned in ſin, and clothed with judgement as with a robe, but failing of their ends, or their ends or their ſin being diſcovered, they fall off from the practice to open Prophaneſſe, Apoſtaſie of profeſſion, or Terror of conſcience, which is the beſt that can befall them.

Now having anſwered this Queſtion, I come directly to the point it ſelfe, namely, *The meanes of attaining the ſenſe of the Spirit in prayer*: For as many think they pray, & yet pray not at all; ſo ma-

ny pray indeed, and doe not belieue they pray. As it is the higheſt happines of the ſoule to converſe with God in prayer, ſo is it the heavenlieſt conſolation of the ſoule, to know it ſelfe to bee converſant with God in prayer: Now for the attainment of this, thou muſt,

1 Firſt ſtir up and quicken the motion of the ſpirit: As in nature, Motion ſtirreth up naturall heat, and naturall heat maintaineth Motion, making the part moved more ſenſible of liveline ſſe, and activity; ſo the ſtirring up of any ſpirituall faculty, maketh it more active & agile, and the activity thereof main-

maintaines the vigor of the faculty, and maketh the subject more sensible of its own activity: It is directly so in prayer; to this the Apostle is very pertinent, *Stir up the gift that is in thee.* The property of the word is to stir up the sparkles of fire, covered as it were with ashes, and by laying fuell to them, to kindle them up, and make them burne again. So that if thou wouldst feele the heat of the spirit, thou must by a devout indeavour & carefull assiduity, gather together the sparkles of the spirituall motions, raked up in the ashes of corruption, and the rubbish of careless

1. Tim. 1. 6

careleſſe neglect, and by laying on the fuell of the grones of the ſpirit, with the ſoft breath of the bellows of heavenly meditations, thou muſt reſuſcitate and kindle up againe that ſpirituall fire, which is like to be extinguiſhed. The neglect of this maketh want of ſenſe, and want of ſenſe want of comfort; and therefore (as the Apoſtle ſaith) *neglect not*, or be not careleſſe of *the gift that is in thee*. If ever then thou wouldſt have comfort from the ſenſe of prayer, dig thy ſelfe out of thine own ſecurity, dull not, neither drowne thy pretious thoughts in cares, pleaſures,

ſures, worldly joyes, or ſorrowes; be ever bringing the diſperſed ſparkles of the Spirit together, and like a good workmã, look well to the fire, and then the Lord will not onely take notice of thy prayer, as he did of *Pauls*, but hee will alſo give thy ſoule to know, that it is ſuch a prayer as he taketh notice of; ſo that thou maiſt cõfidently averre with *David*, *I have called upon thee*, & maiſt urge it with an argument, *let mee not bee confounded.* Pſ. 31. 18.

2 The ſecond Mean of procuring ſenſe, is the removing of hinderances, as the diſtemper of the body by intemperancy, the

the diſtemper of the ſoule by paſſion, dividing cares or looſe and unprofitable company; theſe bee the rubbiſh of our ruinous diſpoſition, that keep us frō the view of the ſtraine of prayer in us: Theſe be the aſhes that cover the ſparkles of the Spirit, & keep us from the ſenſible heat of them. Away then with theſe if thou deſireſt the ſenſe of the vigor of the Spirit! Firſt the ſoule followeth the temperature of the body; thou muſt labour, as much as may be, for a ſound minde in a well tempered body: The over-wearied, and over-toyled bodies, whereunto moſt men reſerve their families

milies and ſecret duties, are unfit to organize the ſoule, or to vent the ſoul's deſires in prayer; It is good therefore to ply the duty in health, & ſtrength of body, that hence comfort may ariſe in time of ſickneſſe, and weakneſſe. As for the Paſſions or Perturbatiõs of the mind, if they be the ſymptomes of evill affected bodies, the body muſt be brought in frame; but if they bee the more ſpiritual perturbations, or ſuch turbulent commotions as wee call properly the ſickneſſe of the minde, as anguiſh, ſlaviſh feare, ſadneſſe, & the like, theſe being of an aëreall and ſubtile nature, doe

doe trouble and miſcarry the temper, as the winde doth carry the calmeſt ayre and ſmootheſt water againſt the rocks: So that for want of ſmooth waters to move on (if you will) a well-compoſed minde, the evidence of the Spirit, can neither be ſeen nor heard. Therefore theſe perturbations muſt be alayed by their oppoſite Graces, (as I have ſhewed) not quite taken away, with the *Stoicks*, but they muſt bee ſo tempered and alaied by grace, above the temper of the *Platoniſts*, that they may be as ſinews to the motion of the Spirit, whereby evidence may bee furthered

red, and not hindered. As for instance; an angry or wrathfull disposition, is like choler, distasting or distempering the relliſh of the Spirit; or as the unnaturall heat doth waſt and conſume the naturall active heat that commeth from the heart; ſo the devouring heat of anger eateth up the evidence of the Spirit. *The minde* (as one ſaith) *muſt be at peace in it ſelfe, if it look towards God*: But if the heat of anger be turned into a holy zeal, tempered with diſcretion, it will conſume that rubbiſh that lyeth in the way of ſenſe, and will be like a coach to carry the evidence or feeling of the

the Spirit to our Spirit in the time of prayer.

Secondly, And so a habit of dulnesse or pensive heavinesse, dulleth & flatteth the sense of the spirit in prayer, but a well set or moderate mournfulnesse, is that *sowing in teares*, which maketh us sensible in prayer to *reap in joy*. Lastly distracting and slavish feare doth weaken the sense of Gods love towards us, but a reverent awe of the Majesty of God in prayer, will give thy soule assurance, that he is thy Father, and that by the power of the spirit, thou calleſt him so.

Thirdly, As for the removeall of any reigning sin

ſin, I have ſpoke of it before, for continuance in that cannot ſtand with the Spirit of prayer; yea I am of that minde, that though *David* loſt not the Spirit by his ſin, it is probable that he prayed not ſcarce all the time that he lay in his ſin.

A third Mean to attain ſenſe of the Spirit in prayer, is in thy diſpoſition to the duty, and deſire to bee guided by the ſpirit, and not by the fleſh & blood. In thine indiſpoſition, or averſe diſpoſition, it will diſſwade thee from praying at all, and that upon ſome ſhew of probable ground, as that thou haſt not the Spirit, thou canſt not

not pray, God will not entertain it, If any bee by thou maist shame thy self, and bewray thee to bee a man of no gifts; So thou hadst best let it alone till thou be fitted, God will accept of thy good intention, and better not pray at all, then not to pr ay excellently: But these, & the like be sophisticall suggestions, whereunto if thou harkenest, thou neglectest thy duty, thou weakenest thy prayer by thy neglect, thou disacquaintest thy selfe with God, thou bewraiest a doting on thine own ability, thou interceptest Gods opportunity of manifesting his strength in thy weakenesse, thou

thou giveſt advantage to Sathan, thou indangereſt the very habit of prayer as much as in thee lyeth; for from frequency of neglect thou maiſt derelinquiſh the duty, or bring it to a bare preſumptory performance. Laſtly, there is nothing that weakneth, depriveth, and oppoſeth ſenſe more then this: for as a ſedentary life, or ſleeping after meat, bringeth a fat cold body to a Palſie or Lethargie, wherein ſenſe and motion is often weakned or deprived; ſo the neglect of duty may indanger ſenſe to a mans dying day. Therefore if thou canſt not pray as thou wouldeſt, or as thou ſhouldſt

ſhouldſt, pray yet as thou canſt; God may bee there and thou not aware of it: and when thou art leaſt able, thou art moſt able; & when thou art moſt humble, thou art fitteſt for ſenſe: & take this as the direction of the Spirit in many places beſides the practice of the Saints: *Pray alwaies*; *Continue in prayer*: *Watch and pray alwaies*: The meaning of which places wee muſt not miſtake (after the example of *Euchytes* the *Pſallian*) that we muſt doe nothing but pray, (for many evills would then ariſe) but that upon all occaſions wee ſhould have ſomething to ſay to God, eſpecially as both

Eph. 6. 19.
Col. 4. 2.
Rom. 12. 12.
Luk. 21. 36

both ancient and modern obſerve, at the ſtinted times of duty, which though wee change, yet we muſt not neglect or omit, whether private or ſecret. In a word, that of the Apoſtle in another caſe, though often by ſin abuſed, will ſerve well here, *Be inſtant in ſeaſon and out of ſeaſon*; that is, whether it pleaſe or pleaſe not: So whether thou art diſpoſed or not diſpoſed, goe to, and doe it; the Lord hath bidden thee. 2. Tim. 4. 2

The fourth Meane in Prayer to obtaine ſence, is the labouring in Prayer to bring home Chriſt ſenſibly to the ſoule: This is the Spouſes deſire, *I would lead*

lead thee, I would bring thee into my mothers house: And thus she doth indeed; *I held him and would not let him goe until I brought him into my mothers house*; which is no other but to bring him into the heart, where hee dwelleth by Faith. As the Conduit-pipe bringeth home water from the Fountaine to the Cisterne, so the Conduit of Faith bringeth home the Fountaine of living water, even Christ himselfe, to the Cisterne of the heart. As the eye of Faith in Prayer looketh for Christ, so the hand of faith bringeth him home; for faith is a thrifty grace, bringing all riches home

home to the ſoule. The want of this thrifty courſe maketh want of ſenſe in our ſuits to God; for as the light of Gods truth bringeth home to the ſoul the Mountaine of his holineſſe, ſo the Spirit of Prayer bringeth home the Lord to the ſoule of an humbled ſinner. If a man could fill the Cenſer with odors, and the heavens with Groanes, and labour not in particular for this Vnion or Contract between God & his Soule, God may be there with litle or no immediate ſenſe of his preſence: Look then to the plying of this; for this will make thee to remove every

thing that may displease the faithfull witnesse, or weaken sense.

A fift Mean to procure sense, is a due notice-taking of God & our selves in Prayer: The knowledge of our selves, Moral, Naturall, and Spirituall, casteth us quite out of our selves, and *leadeth us* (as one saith) *as it were by the hand to the knowledge of God*; by which reflection or circular knowledge we come to be vile in our owne eyes: It casteth out and keepeth out sin, making the Spirit rejoyce to beare witnesse with our Spirits, that our Prayers are as odors of incense in his nostrills. Againe, the Spi-

Spirituall knowledge of Gods Excellency, Soveraignty, Al-ſufficiency of all his Attributes and workes, worketh a lively ſenſe in the Suiter, becauſe the bare naturall or ſupernaturall knowledge of God, be it as may be, will never beget any ſenſe without that anointing eye-ſalve. This knowledg then of Gods Excellency will countervail the ſenſe of thine owne unworthineſſe, his Soveraignty will command the rebellion thereof: His All-ſufficiency ſupplyeth thy wants; all his attributes, yea, even his Iuſtice (in Chriſt) ſerveth for thy good; This knowledge giveth thee

not only (with the heathen) ſome light to ſee God in his Creatures. The truth of this paſſage appeareth plainly in *Abraham* his ſuite to God for *Sodome*; *I have taken upon me*, or begun *to ſpeak unto the Lord*, *and I am duſt and aſhes*, whereby a reflective knowledge of God upon himſelfe, hee ſeeth and acknowledgeth himſelfe to be nothing: yet by this is not diſcouraged but rather encouraged to continue his requeſt, renuing it to the number of nine times, which hee could never have done without the ſenſe of the Spirits approbation.

Our

Our comming ſhort herein maketh us come ſhort of ſenſe in Prayer, for either we examine not our ſelves, and empty not our ſelves of our ſelves as we ſhould, till we be vile in our owne eyes, & therefore the Lord will not let us know that hee taketh notice of us, till we take better notice of our ſelves; or on the contrary, wee fixe both our eyes upon our owne unworthineſſe, vileneſſe, and inſufficiency, where finding no matter of feeling, wee drench our ſelves in teares of deſpair with *S. Iohn*, becauſe there is nothing found in us worthy to give teſtimony: But we looke not Rev. 5. 4.

up to the *Lyons* power, nor the worth of the *Lambes* blood, by which the ſealed evidence of the Fathers good will is opened or broken up to us, by whom the Odors or Prayers of the Saints are carried up to the Father, and to the Fathers preſence, and evidence of his preſence is brought down into the ſoule. And this is the means to make us ſing that new ſong with triumphant joy and melody in ovr heart, having God in Chriſt to be all in all unto us, though wee be nothing of our ſelves.

The ſixt and laſt ſenſe-procuring Meane, is a cloſe and conſtant holy walking

walking with God in all our Thoughts, Words, & Actions, both in our generall and particular calling. The guidance of the Spirit, Praying by the Spirit, and Evidence of the Spirit (in some measure) goe usually together; (I say usually) because sometime the two first may be without the last, and that for causes best knowne to God, as some sinne past, prevention of some sinne, as spirituall pride, or the like; or for the tryall of the patience of the Saints, and their continuance in Prayer, *trusting in the Lord, although hee should kill them:* And truly I may say for the comfort of

ſuch, that though it be not ſo ſweet a condition as that which is joyned with ſenſe, yet it is as happy & as ſure a condition as that which is carried by ſenſe, if all meanes for ſenſe be uſed. Hither may I apply that ſaying of our Saviour to *Thomas*, *Thou beleeveſt becauſe thou ſeeſt, bleſſed are thoſe that have not ſeen and yet have beleeved*: So, bleſſed are thoſe that continue in Praier, though they want the ſenſe of aſſurance in Prayer.

Ioh 20.29

But to the matter in hand, cloſe obedience out of Prayer, bringeth good Evidence in Prayer, not only as the effect, or as the fruit evidenceth the tree,

tree, but it challengeth the Spirit of promiſe to be with us in Prayer, to give Evidence and Approbation to his owne Worke: For as remiſſe walking in a Chriſtian (though not abſolutely looſe) doth in ſome ſort quench the Spirit and damp the evidence thereof in Prayer; ſo a cloſe, ſtrict, and holy walking with God, doth quicken and rejoyce the Spirit, for that it is ready with cheerfulneſſe to give joyfull evidence, when wee goe about its particular buſineſſe of Prayer. This *walking with God* (for which the Patriarchs and Saints were commended) *is* nothing elſe (as the Au-

thor to the *Hebrewes* expoundeth it) but *a pleasing of God by faith and obedience*: Now when we thus pleaſe him, hee (according to his covenant made to *Abraham* and his ſeed,) is with us in our requeſts, by giving us contentment of aſſurance. But our want of this, maketh weakneſſe of Prayer, and want of aſſurance: Many mens affections are led captive and their judgments; wee preſume our wayes to be Gods wayes, when they are none of his; by being ſtrict in one of the Tables, we take liberty to tranſgreſſe the other: The harmony of the Spirit is diſtempered by our

our disordered passions; we beare false witnesse against God in denying the Saints their due, out of a partiall humour, and therefore it is just with God to withdraw his testimony from our requests, though we eagerly desire it. Lastly, the hearts of the most professing, are so overcharged with the cares of this life, that the Spirit also is overcharged with the dulnesse & deadnesse of their Prayers, whereby the duty hath small force with it and the evidence is suppressed: Therefore looke to thy walking in every particular, if ever thou meanest to attaine to assurance

rance in thy Prayer.

Other meanes I might deliver for the obtaining of ſenſe, as due Preparation to Praier, a Habit of holy ejaculations, but I have already ſpoke of the former, and will only adde this, Withdraw thy ſelfe from all impediments, & prepare thy ſelfe with a reverent awe to meet thy God: And for the later, Theſe holy breathings, as ayre, keepe and cleere the fire upon the hearth, whereby ſenſe is kindled when thou ſetteſt upon the worke: Alſo for helpe in this particular, the frequent uſe of ſecret Prayer will doe well; *David* (as I have ſhewed) *ſought the Lord*

Lord three times a day; we ſhould of neceſſity be twice a day with God at the leaſt, beſides going unto him upon other occaſions, as hearing of the Word, or others, remembirng alſo to double our Sacrifice on the Lord's Day. And ſo much for the Meanes, which if the Lord diſpoſe thy heart to uſe conſcionably, thou canſt not but obtain ſome good meaſure of aſſurance, that thou praieſt by the Holy Ghoſt.

4 *How a man ſhould hold on in the duty without the ſenſe of the Spirit.*

Quæſt. THe fourth particular head of this Treatiſe, ſhall be the ſatisfying a demand: *If one feele not the aſſurance of the Spirit in Prayer, with what comfort or encouragement ſhall that party hold on in Prayer, or ſhould hee reſolve to give over Prayer, as* Ieremy *reſolved to give over preaching?*

Anſ. For anſwer, let ſuch a one neither reſolve ſo nor doe

doe ſo: As for motives of encouragement thereunto; Firſt, thou muſt doe it in conſcience to the commandement, joyned with a promiſe, *Call upon me in the day of trouble and I wil deliver thee*: What greater trouble then to be without ſenſe of aſſurance in Prayer, and when is deliverance nigher then in great trouble?

Secondly, remember that hee, to whom thou goeſt, is a loving, kind, and compaſſionate Father, who pittieth his children, and will not ſuffer them to cry alwaies without an anſwer, *he will not hide his face for ever*. If evill parents wil give good things to

to their children, yea, and that to evil children: much more wil he who is goodneſſe it ſelfe give better things to ſuch as hee hath made partakers of his goodneſſe.

Thirdly, take encouragement from earneſt deſire of Gods face that he hath put into thy heart which hee never meaneth to fruſtrate, for hee granteth the deſires of his children. Thou art as ſurely happy (as I have ſhewed) though not ſo ſenſibly happy, in hungring and thirſting after ſenſe, as though thy ſoule were filled with ſenſe: Theſe deſires are his owne, and he will crowne his owne worke

works with mercy & tender compaſſion; keep then but open thy mouth and heart in Prayer, and aſſuredly as he hath promiſed he wil fil them with good things.

Fourthly, comfort thy ſelfe with this thy deſertion or want of ſenſe; it may be it is not yet Gods opportunity to ſhew himſelfe in the Mount, it may come in an houre which thou never didſt looke for.

Fiftly, let the Wildome of God ſtay thee in thy courſe, who hath all times and ſeaſons in his hands, who knoweth when to ſhut and when to open: By which drawing his

his presence, hee maketh thee to long the more after it, and the more thou wilt value it when thou hast it.

Sixtly, let the examples of all Gods children in this comfort thee: didst thou ever know or heare that ever any of them perished, but at length they found the thing they sought for?

Lastly, let thine owne experience teach thee to run thy race with patience, till thou dost obtain: For though thou hast not the sense of his presence, yet thou hast other fruits of his presence, as Holinesse, Humility, Patience, Brotherly-love, Softnesse of

of heart, Tenderneſſe of conſcience, Feare to diſpleaſe, a Reverent awe of God, Hunger and Thirſt after all righteouſneſſe. Theſe, it may be, or ſome of theſe thou haſt in a greater meaſure thē ſome that have ſenſe: But howſoever, theſe be the harbingers of ſenſe, & where they take up the heart, there ſenſe of aſſurance wil be ſure to lodge: Thou haſt already that witneſſe in thy ſelfe, namely the Spirit, and that Spirit will make thee know the things that are of God. Pſal. 4.

5 How ſuch as want the the Spirit of Prayer ſhould labour for it.

THE fift and laſt particular of this Treatiſe, is *how men that want this Spirit of Prayer ſhall attain unto it*; For all men have it not, not the elect till they be converted, although moſt thinke that every man in the face of the Church can pray, yet nothing leſſe. It is true indeed that our bleſſed Saviour maketh interceſſion by

by his preſence for the Elect, even before their converſion, witneſſe himſelfe; *neither pray I for theſe alone, but for them alſo that ſhall beleeve on me through their word:* where the ancients obſerve, that Chriſt prayed not only for thoſe that ſhould hear the Apoſtles (for neither *Abraham* nor the *Theife* heard) but hee prayed for all them that from the beginning of the world had beleeved or ſhould beleeve: yet for all this hee prayeth in none before they have the Spirit. Though *Paul*, an elect veſſell, before his converſion had the Prayer of Chriſt, yet he prayed not for

Ioh. 17. 20

for himselfe till hee was transformed by the Spirit into the Image of Christ, by whose Spirit he began to pray, of the truth of whose Prayer Christ giveth this testimony; *behold he prayeth*: Vnregenerate men may perhaps peruse this draught of Prayer, whereby as they come to see the necessity of Prayer, so they may discerne the falacy of the flesh and Sathans suggestions, in perswading men that they pray when they doe nothing lesse, & hereupon they come to enquire, *how they may attaine to the true gift of Prayer?*

Act. 9. 10.

For answer, let them un-

understand, first, that Praier is no acquired gift by the industry of man, but an infused ability of the Spirit (as I have shewed,) which God, out of the free motive of his love, powreth upon all and every one of his chosen, when hee worketh that glorious change in them by the power of the Gospell. *The wind bloweth where it listeth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth nor whither it goeth:* So is every one that is borne of the Spirit. As this is ſpoken of the free and forcible myſtery of mans converſion, incomprehenſible by mans capacity,

pacity, yet understood of faith; so this Spirit of supplication maketh free and forcible entry upon the heart of a convert, neither acquired, nor truly desired, nor understood by the best man in his naturall estate, or most compleate endowments, before his conversion.

Further, since thou doest enquire also in thy case with those that came to *Iob*, what thou shouldst doe, I answer, thou must know & ingeniously confesse, that thou canst not pray at all; for men conceit that they can pray, when they can doe nothing lesse: And this reacheth

cheth not only to carnall profeſſours, who hold it a hereſie to doubt that they cannot pray to God, but alſo to cloſe and formall hypocrites, yea temporary profeſſours in the higheſt degree, whoſe hearts fouly deceive thē in this particular. The cō-ceit of the proud Phariſee amongſt the reſt of his faults, that he could pray and none like him, ſpoiled him for ever from praying. To men ſo conceited that ſaying of the Phyſitian well agreeth: *When the minds of men are once takē up with falſ opinions, they make them not only deaf but alſo blind againſt the truth it ſelfe:* yea fur-

ther ſaith hee, *there is no tincture ſo indelible, ſtaining the judgement of well ruled reaſon*; for their arrogancy and ignorance combine themſelves together: Even juſt ſo it is with men in this particular; yea I dare avouch that this conceit maketh ſuch further off from prayer then prophane Infidells that never offered to pray in all their lives. It is related of a skilfull Muſitian, that hee tooke twice as much for teaching thoſe that were evill taught, as for thoſe that were not taught at all; becauſe a falſe poſition in a ſcience is a greater hinderance to the attainment thereof, then

then the pure privation of it: if ever then thou desireſt to pray, confeſſe ingeniouſly that thou canſt not pray at all; know that thou art ſtark blinde and lame, that thou maiſt receive thy limbs and ſight.

In the next place, thou muſt lay to heart and bee ſenſible of thy miſerable and wretched condition, through want of this precious gift of prayer: this well conſidered will make thee at thy wits end, and it will ſhake the ſandy foundation of all thy endeavours, it will batter & take the fort of all thy vain confidence, it wil cut the ſinews of all thy ſelfe deceiving policy, it will

faint the heart, and dead the very ſoule of all thy pale-faced hopes, it will imbitter the ſweetneſſe of al thy ratſ-bane pleaſures, it will mar the market of all thy poſſeſſions & treaſures, it will bring off the hooks all thy jollity and mirth, it will make thee behold, as in a true glaſſe, all thy jollity and madde mirth, it will let thee ſee the vanity of all thy great friends, favorites, ſupporters, lovers, acquaintance, yea the Ioviall companions. In a word, if thou wilt hold to it, it will give thee no reſt till thou haſt found ſome other footing for thy ſoul to reſt on.

To make all good, let me

me a litle expoſtulate the matter with thee: What canſt thou doe in the day of thy diſtreſſe, *when trouble comes upon thee, like paine on a woman in child-birth?* When thy cõſcience begins to roare, thy ſoul to faint, thy ſtate to waſt or bee taken from thee by violence? Whither canſt thou goe? Wilt thou know what thou canſt doe? I know, & thou ſhalt know it, thou canſt doe juſt nothing for thy ſelfe that good is. If thou canſt not pray, thou canſt goe no where at all out of thy ſelfe; to him thou canſt not goe that hath eternall life, for thou art not acquainted with him,

thou haſt no odours to fill the Cenſer, and therefore hee hath nothing for thee but a Cenſer full of fire from the Altar to cõſume thee: here thou maiſt know (if thou wilt) that thou art blind, and naked, miſerable and wretched. But what is the remedy? where is the refuge? who is thy ſhelter in this thy diſtreſſe? Surely if thou canſt not pray, thou maiſt look about thee, within thee, aboue thee, beneath thee, and finde no remedy, refuge, or helpe: For thou haſt no promiſe of all theſe in calling upon God, no promiſe of deliverance, as I have ſhewed: yea inſtead thereof, thou haſt

haſt *the arrow of the Lords wrath drawn* (even to the head) *againſt thee*; witnes the Pſalmiſt; *powre out thy wrathfull heat againſt the heathen that know thee not, and upon the kingdomes that cal not upon thy name.* The very ſame phraſe hath *Ieremy*, calling them *the Families that call not on thy name*; whether it be family, kingdome, or perſon, all is one. Further, what canſt thou doe for thy family, if famine, fire, plague, or fearefull ſickneſſe come amongſt thē? If thou canſt pray juſt ſo much as thou canſt doe for thy ſelfe, yea if they were all running to hell, which is worſe then the

Pſ. 50. 15. 79. 6.

Ier. 10. 25.

former, thou neither canſt nor wilt ſtay them, but rather haſten them thither. Obſerve this I beſeech thee, as thou art husband or wife, parent or childe, maſter or ſervant; what canſt thou doe for thy country, when the diſmal day of calamity thickens in upon it as a cloud, and the *evill threatned maketh haſt*. Though thou art the moſt civiliz'd formaliſt in all the world, the cloſeſt hypocrite, the moſt gliſtring moraliſt, yea the moſt potent grandie for ſtate and puiſſance in all the land, and yet canſt not pray, thou makeſt many breaches, and openeſt many gaps to the betraying of

Deut. 32. 35.

of the ſtate and kingdome but thou canſtnot for thy heart, by ſword or counſell protect the State, frō the leaſt enſuing danger. An evill man may by Gods imployment bee a fort or Cannon, yet hee hath neither the promiſe nor any good by it: It is the poore wiſe man that by his wiſdome delivereth the City, though no man regard him; for fools can doe no good; & fooles are all ſuch as cannot pray: for they ſpend all time in learning ſtrange language, but have never a word of the language of *Canaan*. Laſtly, what canſt thou doe when ſickreſſe ſeazeth on the, and death,

Miſery in ſicknes, & death with out prayer.

the laſt enimy looketh gaſtly in thy face: Then all thy worldly confidence, policy, hopes, pleaſures, profits, poſſeſſions, joviallity, mirth, favourers, freinds (and what not) ſhall forſake thee: then one groane or ſigh from the ſpirit, would bring thee better newes from God, then if all the Princes Embaſſadours in inthe world ſhould ſalute thee Maſter, or their Soveraign and ſole Monarch of the world: But this Embaſſie of prayer being wanting, what woe will be wāting, yea thou maiſt wiſh *the hills and mountaines to overwhelme thee and cover thee* from the preſence

preſence of him that ſitteth upon the throne; but all in vaine, if the Lord put not words in thy mouth, whereby hee may be entreated, thou ſhalt either dye deſperately like *Iudas*, or with thy heart dying within thee, like *Nabal*: So conſider this ſtrait wherein thou art, & this may put thee further on to ſet thine eyes towards the Lord.

But ſome deſperately may obiect (for ſuch there bee) if the ſenſe of ones ſtate that cannot pray, ſet him ſo upon the rack, it were better for ſuch a one to content himſelfe with ſuch prayers as have ſerved him hitherto. *Ob.*

therto, then by medling after a new ſtrain of prayer to make life uncomfortable and death intollerable.

Anſwer For anſwer, the remedy is worſe then the diſeaſe; for if ſuch a one ſee it not in time, he ſhall ſee it will be one time or other, yea it may bee out of time, greater horrour. I have been the larger in this particular, that the terror of a non-ſuppliant eſtate might haſten him out of it, yea I think verily if ſuch men would look well upon it, it might be a meane to bring many out of it. Thou muſt reſolve in the third place if ever thou wouldſt pray to break off thy

thy ſins, and to part with thy prophaneſſe; for as I have ſhewed, a ſinfull courſe & familiarity with God cannot conſiſt or ſtand together: *A corrupt tongue or leprous throat maketh a harſh noiſe in the eare of God*: remēber that the Lord is far from the wicked, and though they cry to him he wil not harken to them; Prov. 15. 29.

Fourthly, thou muſt avoid and abandon all prophane, idle, and unprofitable company; for as thy living in a corrupt ayre, or with contagious bodies, will increaſe the habit of thy corrupt diſpoſition, till thou be utterly conſumed; ſo lewd and wicked

wicked company will more and more contaminate thy ſoule, and ſpirit, ſo that thy breath ſhall ſtink worſer and worſer in the noſtrills of God: As the ſoule in the *Law that touched any abominable unclean thing, and ate of the ſacrifice, was to bee cut off from Gods people*, ſo the converſing and familiarity with unclean & curſed company, cutteth a ſoule off, & keepeth it off from familiarity with God in prayer; Therefore (ſaith the wiſeman) *Enter not into the path of the wicked, and goe not into the way of evill men*: The Prophet *David, waſhing his hands in innocẽcy, that he might compaſſe*

Lev. 21.

Prov. 4. 14

Pſ. 26. 5. 6.

compaſs the Altar of the Lord abandoneth all vain [illegible], & reſolveth not to ſit or converſe with the wicked: for as thou muſt avoid evill company, and hate them that regard *lying vanities*, ſo thou muſt Pro. 13. 20. aſſociate thy ſelfe to the godly. Hee that walketh with the wiſe ſhalbe wiſe; *hate the evill* (ſaith the Prophet) *and love the good.* Amos. 5. 14. The meerely moral man doth counſel thee to converſe with ſuch as will make thee better, as men by conſtant converſing with natives of a Nation doe learne the language of the nation; ſo by ſorting thy ſelf with beggers thou maiſt happily learne to beg. Fiftly

Fiftly, thou muſt intreat the godly earneſtly to pray for thee, and to beg thee of the Lord, eſteem much of their praiers, which be of that efficacy *to convert a ſinner from his waies, and to ſave a ſoule from death, hiding a multitude of ſinnes.* If thus thou doſt, and God affecteth the hearts of his people to pray for thee, there is good hope that thou ſhalt come to pray for thy ſelfe and for others alſo; for the Sonne of many prayers cã hardly periſh: but ſo long as thou doſt ſcoffe & mock at the prayers of the Saints, or haſt them in light eſteem, the ſpirit of

prayer or ſupplication will not come nigh thee. Yet with this begging of the prayers of the Saints, thou maiſt learne to beg thy ſelfe. The people of *Iſrael* deſired *Samuel* to pray for them when they had ſinned; but they praied alſo for themſelves; but *Pharaoh* deſired *Moſes* to pray againe and againe for him, but hee would never learne to pray for himſelfe, neither did he at all deſire *Moſes* his prayer, till the hand of God was the ſecond time upon him, for at the firſt he did not. A great many doe never deſire the praiers of Gods people; if they deſire them at all, it is

Exod. 8. 8.

is not till Gods hand be ſo heavy upon thē, that they know not what to doe.

Sixtly, thou muſt attend the meanes of the word, read, preached and conferred upon, for thou ſhalt never learne to ſpeak to God, except thou heareſt God ſpeak unto thee: hee that turnes away his eare from hearing the Law, even his prayer ſhall be abomination; It is not a ſet manner in a ſecret corner, nor the beſt penned praier that thou canſt get by hart, without a diligent attendance on the word, eſpecially preached, that ever will teach or inable thee to pray: *For faith commeth by hearing;*

And

And becauſe wee believe therefore we ſpeak: As the lame man in the Goſpell lay ſtill by the Poole of *Bethesda* (which was the meanes appointed for recovery) till the power of God had wrought upon him, ſo thou muſt ſtill attend the meanes, till God ſmite the heart, unvail the eyes, touch and untie the tongue to this duty of prayer.

Seventhly and laſtly, enquire & learn of God's people, and they can tell thee what unvaluable profit, what ſweet pleaſures, what unſpeakable conſolation, what peace-paſſing underſtanding, what height of honour, what heaven

heavenof happineſſe,they find in this familiar conférence, with God; *aske and they will tell thee*; (as a Father obſerveth) *that of all vertues they can find none but this compared to incenſe*. Secondly, they can tell thee on experience, that it is the beſt guard againſt all aſſaults of Sinne and Sathan. All kind of Divels are kept out and caſt out by this. When the *evill Spirit came upon Saul*, *David* alayed and abandoned it by playing on his *harpe*; that *harpe*, ſaith one, was devout Prayer: Thirdly, if thou wouldſt know what is the beſt trading, Gods people will tel thee there

1.Sam.16. 23.

there is none like Prayer: For no ſtate, time, place, perſon, or oppoſition, can intercept thrift if thou art diſpoſed to pray; thou maiſt ever be imploying thy ſtock, and that with the returne of encreaſe; thou maiſt gain more by Prayer, in one houre (as one ſaith well) then all the Merchants in the world in a thouſand yeares. Fourthly, wilt thou know what is the very beſt phyſick? Gods people can tell thee by experience, that none is like Prayer: It healeth the infirmities of the body, and the diſeaſes of the ſoule, and the *Praiers of the faithfull ſhall ſave the Sicklie, and the Lord ſhall*

Iam.5.15. *ſhall raiſe them up, and if he have committed ſinnes they ſhall be forgiven him:* Fiftly, if it be enquired what is the greateſt honour that mortall man can obtaine unto? Is it not this, for a man to talke familiarly with God as with his friend? *And ſuch honour have all the Saints,* and they only: What honour were it for a poore, meane, deſpicable man to come to be ſo inward with a great Monarch to have his eare at his pleaſure, and to goe into the bed-chamber when hee liſt without repulſe or interruption of any? So is it with Gods favorites, how deſpicable, and deſpiſed ſoever

ſoever they be amongſt men: *Hee that will be inward with God* (ſaith one) *let him pray frequently*; let him read diligently; for when we ſpeak with God, when wee read or heare, God ſpeaketh to us: Sixtly, if thou wouldſt be provided of the beſt armes againſt thine enemies, of the beſt, ſafeſt refuge in diſtreſſe, the ſpeedieſt deliverance out of trouble, the Saints can aſſure thee upon experience, that there is none like this: witneſſe *Moſes*, *Heſter*, *Iehoſaphat* and the reſt. Seventhly, wouldſt thou command all the armes of creatures, as heaven & earth and all the creatures therein

therein, yea, even the Angels themſelves, the people of God wil teach thee, that Prayer is the only word of command. By this *Elijah* did open and ſhut the heavens; By this *Moſes* tied and untied the hands of the Almighty; by this *Iacob* made the Lord to ſtay with him, ſo that hee could not depart till hee had bleſſed him. Eighthly and laſtly in a word, wouldſt thou have a guide that might direct thee, and protect thee, aſſiſt thee, and never leave thee till thou art brought through this troubleſome vale to the life of glory, the Saints can aſſure thee, that Prayer is the

the only meane to bring the guidance of the Spirit into the heart, and there to continue it, till thou commeſt to thy journies end; theſe effects of Prayer who can chooſe but affect?

Now if thou doeſt fall in love with the Fruits, thou maiſt haply endeavor to get the Tree into the garden of thy ſoul, which will make all the ground fruitful. Theſe rules being obſerved by thee, and the motives conſidered, thou art in a fair poſſibility, to come acquainted with God, by whoſe mercy & guidance I have been led along in this litle Treatiſe: deſiring for the Cōcluſion

nothing but this, that God may have the honour, & his People the profit.

FINIS.